CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 28, 1835. NO. 707.—VOL. XIV.—NO. 29.

RELIGIOUS MISCELLANY.

[From the London Times, 17th July, 1834.]

OATHS.

Conclusion of the Report of a Committee of the House of Lords—the former part of which is contained in the Register of last week.

The act of 1 and 2 William IV., c. 4, has very considerably lessened the number of oaths taken in the Department of Customs, by substituting a declaration for an oath, except in certain cases specified in the act. It has appeared to the committee that in some, if not all of the cases so excepted, a declaration or satisfactory proof would be sufficient; but the evidence on this point was not so conclusive as to produce an entire unanimity of opinion in those who heard it. It will be seen that there exists also a considerable difference of opinion between the witnesses who gave evidence as to the safety and expediency of dispensing with the oaths which are taken by persons receiving pay or pensions for services in the army or navy. The committee think it highly desirable that the oaths which are considered to be necessary in one branch of the service should, if possible, be dispensed with in the other. But they have deemed it on the whole most prudent, with respect both to these and to other public departments, to content themselves with recommending, in the first instance, that authority should be given to the Lords of his Majesty's Treasury *to dispense with oaths* in all cases where it may appear to them that it can be done without prejudice to the public interests. An opportunity will thus be afforded of ascertaining, by actual experiment, how far it will be safe to proceed, and of mitigating the existing evil step by step.

With the same view, looking to the difficulty and hazard of interfering, by any legislative measure, with the statutes and customs of corporate and collegiate bodies, the committee are inclined to recommend that a general permission be given to all such bodies to substitute, at their own discretion, declarations or affirmations in place of the oaths now required by their own charters or statutes respectively, and to alter the subject matter of such oaths, so as may be requisite to obviate the necessity of calling upon any person to affirm that which is not literally and strictly true, or to promise that which he will not be able to perform.

Many of the oaths taken before magistrates in quarter or petty sessions might, as it appears to the committee, be very well dispensed with; but as some of these may be thought to come within the description of judicial oaths, they have forborne at present from making them the subject of particular inquiry.

They are, however, prepared to express a decided opinion, that neither on these occasions *nor on any other ought accounts of receipts* and expenditure to be verified upon an oath, because, if they are properly kept, they admit of a much more satisfactory and less objectionable proof by examination and comparison with vouchers.

Although the committee have for the present abstained from considering the numerous class of oaths which are required of persons entering upon an office or franchise, yet there is one of that description which seems to demand immediate alteration. Churchwardens are now compelled upon entering into office to swear that they will faithfully perform all its duties according to law; and yet it is perfectly well known that some of these duties are such as it is not possible for them to discharge, in the present state of society, without the most serious inconvenience. Accordingly, they are not only not expected to observe their oath in these particulars, but they are sometimes expressly cautioned not to do so, and the consequence is that little or no respect is in too many cases paid to the obligation of their oath in other branches of their official duty which are essentially important and easy of performance. The committee recommend that a declaration, properly drawn up with reference to the actual state and practice of the ecclesiastical law, should be substituted for the oath now taken by churchwardens.

The committee deem it incumbent upon them to direct your Lordships' particular attention to the evidence given by Mr Hobler, the Lord Mayor's clerk, from which it appears that a practice has prevailed among the city magistrates of administering what are termed voluntary affidavits, sometimes (though less frequently now than formerly) respecting matters of the most trivial kind. This practice, which prevails also in other parts of the kingdom as well as in London, it appears is not yet discontinued, although it has been repeatedly declared to be illegal by the highest law authorities. The impropriety and inexpediency of leaving the occasion of administering an oath to the discretion of a magistrate are so manifest, that the committee cannot hesitate to recommend that the practice should be positively prohibited, and that a penalty should be laid upon every person who shall administer or take any oath not warranted by law.

Before the committee proceed to recapitulate the points to which they confine their recommendation in their first report, they cannot forbear from observing that in those cases where it may be deemed necessary to retain the use of oaths care should be taken to avoid their needless repetition. This will be a fit subject for future inquiry and deliberation, should your Lordships, as it is hoped will be the case, resume the consideration of this important question in the next session of Parliament.

Another evil which cries loudly for reform is the indecent mode of administering oaths, and the consequent want of reverence in taking them, which too often disgrace our courts of justice. Although the committee have not yet gone into evidence upon this point, they do not scruple to advert to it, as being too notorious to be denied; and they cannot help expressing a hope that some remedy for this evil will be devised by those learned and venerable persons under whose cognizance it more immediately falls; and who are most competent to deal with it.

Upon the whole, the committee are prepared to close this their first report with the following recommendations:—

1. That the Lords of the Treasury be empowered to authorize and direct the substitution of a declaration in lieu of an oath, if they shall think fit, in all cases, not being of a judicial nature, relating to any of the public departments.

2. That the same power be given to the Universities, to all corporations, and chartered bodies.

3. That no accounts should be required to be verified by oath.

4. That a declaration be substituted for the oath now taken by churchwardens, according to a form to be settled by the Dean of the Arches and the King's Advocate General.

5. That the penalties which are now by law attached to perjury shall attach to wilful falsehood, in the case of false declarations or affirmations substituted for oaths.

6. That all persons administering or taking any oath not warranted by law be subject to a penalty.

And the committee have directed that the evidence taken before them, with an appendix and index thereto, be laid before your Lordships.

DRESDEN.

[From the correspondent of the Southern Religious Telegraph,—in Germany.]

A traveller will not of course lose the opportunity in Dresden of attending the Catholic service. Saxony presents the singular spectacle of a Protestant people with a Catholic king; and if one inquires how the successors of the noble Frederic and Maurice, the protectors of the infant Reformation are Catholics, he will find the answer in the ambition to wear the Catholic crown of Poland. A false crown, now preserved in the Grune Gewolbe, and a Catholic ruling family are all the trophies that remain to Saxony of Polish royal dignity. The present king who is much advanced in age, is the last bound by the terms of the treaty with Poland to be a Catholic. What his successor the present co-regent will do, remains to be known, though as a Saxon observed to me—of that doubtless the priests have taken care.

The Catholic church is a splendid edifice; and the most striking feature of Dresden. Apostles and saints in stone, larger than life, standing upon the battlements, and in niches in its sides, protect it, I suppose from spiritual enemies; at least they add much to the splendor of its appearance. The Royal family was present. The music was worthy of royal ears—the grandest and best I ever heard, though little agreeing with the simplicity of fervent devotion. The Sermon was one that a Deist might preach; and the service—exceeding in splendor, and equal in stupidity and mummery to the Greek in Leipsic. It was indeed ridiculous that while one priest before the grand altar, ~~was performing the principal~~ service, and chanting in chorus with the choir; another one before a little altar at the foot of one of the pillars, was playing a silent pantomime of the same kind, while the only one who seemed to pay any attention to him, was a solemn little man with a bell who waited on him, and when he was not needed, kneeled piously behind the gate of the little enclosure, within which his superior stood. Numbers occupied the seats and bowed and knelt and crossed as the bell directed, but many more thronged round simply to see, and it required the constant care of the beadle with his long staff of office to keep the crowd from pressing through the aisle, up to the very altar. I returned home from the Catholic service as from the Greek with the inquiry in my mind,—Cannot, then, human skill invent something as divine worship more worthy of itself? Truly, "boasting themselves to be wise, they became fools."

Human Life.—The life of man, by reason of its uncertainty, has, by the wise men of all ages, been compared to things of the shortest duration.

Lucian tells us, all the world is a storm, and men rise up in their several generations, like bubbles, descending from God and the dew of heaven, from nature and providence; and instantly some of these bubbles sink into the deluge of their first parent, and are flattened in a sheet of water, seeming to have no other business in the world but to be born that they may be capable of dying; others float up and down for a while, and disappear all on a sudden, giving place to such others as succeed them. And those that continue longest are in perpetual motion, restless and uneasy; till being crushed with a greater drop of a cloud, they sink into flatness and froth; the change in this case not being great, it being hardly possible for it to be more a nothing than it was before. Homer calls a man a leaf, which is the smallest and weakest part of a short-lived plant. Pindar, "the shadow of a dream." Another writer, "the shadow of smoke."

The ancients made use of many devices to remind them of their mortality.

Saladine, though a great emperor had a black shirt carried before him as a banner, in the midst of his triumphs, to remind him of his dying hour.

Missionary.

Sunday Religion.—There is a great deal too much of Sunday religion in the world. We mean by this that periodical feeling which manifests itself on the first day of the week in religious observances, but which leaves the heart and face on Monday morning, to appear no more for six days! How different this from the religion taught in the New Testament—that of doing good. If men could only learn this and carry it into practice, what a different aspect would be presented in the "visible church."

We are no advocates for this periodical piety, and we shall always preach and write against it so long as we believe in the gospel. It always causes us grief to hear a man talk of the excellency of this or that doctrine—of the eble manner in which it was presented by his preacher on Sunday—when this is the end of it with him! when he cares nothing further about the subject, and seems not to have ever considered that it is his duty to be "not a forgetful hearer but doer of the word." Reader! take heed—and beware of a Sunday religion, unless it remains with you during the week.—*Star in the East.*

Religious Opinions.—The invention of some christians is remarkable. Do they feel the want of some tenet in their system which shall secure the approbation and support of certain individuals? The means of supplying this want, are at hand. They have but to philosophize a little—and as philosophy, so called, may be made to demonstrate almost any desirable theory, they are readily prepared with a system, which they take to the Scriptures; and a little straining of a few passages can satisfy the courted individuals that the new theory is really a christian doctrine. True, men of this propensity make themselves liable to reproach for frequent changes in doctrine—of maintaining one set of ideas this year and another set the next—but what then? in this way they are sure to accommodate themselves to the greatest number of minds, and if good luck will have it so, they may succeed in retaining, through several changes, the different sorts of men whom they have wooed under previous systems.—*Christian Intelligencer.*

Judea.—M. Chateaubriand remarks, that when you travel in Judea, the heart is at first filled with profound melancholy. But when passing from solitude to solitude, a boundless space opens before you; this feeling wears off by degrees, and you experience a secret awe, that so far from depressing the soul, imparts life and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles. The burning sun, the lowering eagle, the barren fig-tree, all the pictures of Scripture are here. Every name commemorates a mystery; every grotto announces a prediction, every hill re-echoes the ascent of a prophet. God himself has spoken in these regions, dried up rivers, rent the rocks and opened the grave. The desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

Education of Children.—In teaching children, the mind is affected not by the violence but by the frequency of the impression. The minds of children, like narrow-necked bottles, must be filled slowly drop by drop. The young must be driven with patience as they can go, (alluding to Gen. xxxiii, 14,) special care must be taken to make things plain unto them, condescending to their capacities, and lisping to them in their own language; conveying instruction by sensible or otherwise affecting objects, and making it, as much as can be, not a task or burden, but easy and pleasant. Children are half taught when they are reconciled to instruction.

There is no difference betwixt anger and madness, but continuance.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 2. *Concluded.*

WHAT IS THE INDISPENSABLE PREPARATION FOR ACCEPTABLE WORSHIP?

Again: Is there any vice, to which you are habitually addicted? Before you can be an acceptable worshipper,—before you can offer one service as a Christian,—well-pleasing to Him who searches the heart; you must give up that vicious habit, you must banish that sinful indulgence. If you are living in any sin, if you mean to persevere in that species of depravity, your prayers are unacceptable: they are more than unacceptable; they are presumptuous, an abomination, an offence to the majesty of the Supreme Being. Are you a man of profane language? Presume not, until you resolve to reform, until you view the habit with loathing and abhorrence, presume not to offer your lip-worship, your heartless hypocrisy, to the ear of Heaven. You only augment the number of your transgressions. First forsake that sin which is destroying you; first become reconciled to your conscience and the command of the Almighty; and then come to offer the homage of your heart. Then will God accept your offering, and never before. Are you dishonest, fraudulent, avaricious, and over-reaching? Come not to the heart-knowing Spirit with a disposition and practice so unchristian. Your prayers will be scattered by the winds. The glad tidings of peace on earth, and good-will toward men are not proclaimed to encourage the thief in his theft, the cheat in his baseness, the unprincipled in their villany. Not one acceptable prayer can you breathe, unreconciled to Him, who sent his messenger to promote the reign of truth and universal justice. But,—remember,—when the golden rule pervades your heart;—when the words of Christ, all things whatsoever you would that men should do unto you, do ye the same unto them,—when these divine words touch you like music from Heaven; and when the action of your hand corresponds to the feeling and conviction of your heart;—then approach with hope and assurance the righteous Lord who loveth righteousness. Does the man of intemperate habits come to present the offering of devotion? Does he remember his criminal indulgence of past time? Does he purpose to persevere in his loathsome criminality for some time at least to come? With such unworthy conception of a God of purity, with such blindness and insensibility to holy enjoyment, presume not to come into communion with Him, who cannot look upon iniquity but with abhorrence. But when you can repent of your crime; when you can dash from your lips the cup of death forever; O then thank God for your escape, supplicate his restraining grace, and persevere to your last moment in a state of reconciliation to his will.

Again: View another preparative for acceptable worship: you are required honestly to discharge your obligations. This will be, of course, according to your power. You are not required, either in life or religion, to perform impossibilities. But if you possess the ability, and refuse to exert it, when the voice of duty demands that compliance, you remain unreconciled to your brother, and therefore cannot acceptably present your offering. You must be just, before you can hope to be righteous.

Again: are you suffering injuries? You are called upon to forgive them. Not that you are to sit down satisfied under the malice or misrepresentation of the evil-minded, the weak fanatic, the blind bigot, the furious zealot, the insane disorganizer. While you exercise a forgiving spirit, it is no more than justice to yourselves to remove false imputations from your character, to shake from the imperial ermine of innocence the aspersions of the calumnious, the malignant, the injurious.

Once more, observe the benign spirit, the universal kindness of the gospel. Are you able to confer any favor upon any being, whom the same Almighty Power has created, to which you owe your existence and your faculties? Confer that favor. Perform that benevolent deed. By doing good, you co-operate with the bestower of blessings; and you promote his glory, when you increase the well being of the souls he has made. It has been affirmed, indeed, that man is incapable of doing good; but the responses of inspired truth, as well as the voice of God in the human heart, give no countenance to this disparagement of the divine image. You cannot, indeed, profit the infinite Being; but by obeying his commands, you are made able to profit yourselves and your brethren of the human family; and what more can be required?

Are you then reconciled to God? reconciled to your brethren of the human family? reconciled to the mysterious witness within you? If this be your blessed state, you ascend the mountain of the Lord with rational hope, for he sees you come with a conscience prepared. You visit the temple of the Eternal as a Christian. You worship him with that humble and happy disposition, which always accompanies true piety. You intreat him, from the recesses of your soul, to help your infirmities; to assist you in subduing the violence of evil passion; to aid you in becoming more and more sincere in your worship. Upon yourselves, upon all christian communities, upon the nations of the globe, you implore his grace and benediction. Of his infinite goodness you beseech him, that the religion he was pleased to send by the Savior, may no more be perverted through the pride and prejudices of the exclusive and unchristian, fierce fomenters of division; but receive, universally, the homage of a correct faith and good works.

Need I say more? The sentiment with which I commenced, is the grand maxim of a Christian, the indispensable preparation for acceptable worship; that to secure the acceptance of true worshippers, the spirit of our devotion and the spirit of our practice must be perfectly harmonious.

FOR THE CHRISTIAN REGISTER.

ON THE MEANING OF THE TERM WRATH.

One of the causes of the obscurity which rests on certain parts of the Scriptures, arises from the fact, that our translators did not understand the true meaning of certain Greek terms which they met with, and hence have translated them by English words which do not at all express their meaning, but, on the contrary, serve either to confuse the sense of the passage, or to lead the reader astray. I am led to this observation by the pains I have lately been at to ascertain the true meaning of the terms translated *Wrath*, *Justification*, and *Righteousness*. As I am no Greek scholar, and as the commentaries to which I could have access, threw but little light on my inquiries, I had to depend mainly on a careful consideration of the connexion in which these words occur, to arrive at a proper knowledge of their precise import. I shall give here the result of my examination as to the term translated *wrath*. Perhaps at a future day I may give the result of my inquiries into the meaning of the terms *Justification* and *Righteousness*. It requires but a slight attention to the passages in which the term *wrath* occurs, to perceive that it does not express the meaning of the writer. We shall feel this more sensibly if, for the word *wrath*, with which certain indefinite ideas have come to be connected, we substitute the equivalent word, *anger*. We shall then read: "Who hath warned you to flee from the *anger* to come." "Treasurest up unto thyself *anger* against the day of *anger*, and revelation of the righteous judgment of God." "And were by nature children of *anger*." In Rom. iii.5. our translators found it impossible to use their usual rendering *wrath*, as that would give no consistent meaning to the sentence, and hence they there substituted the term *vengeance*.

But if the term *wrath* or *anger* does not express the meaning of the sacred writer, what is that meaning? From a careful examination of the passages in which this word occurs, and the connexion in which I find it, I am led to the conclusion, that in several places this word has a definite and technical meaning, and is used to designate that *death* or *destruction*, which, according to the Jewish theology of that day, awaits the wicked at the end of their course. In order to render this plain to the reader, it will be necessary to refer to some of the opinions which were held by the Jews in the days of our Savior; *for in the interpretation of language reference must constantly be had to the meaning which words had at the time they were spoken, and to the opinions which were then prevalent.* It is to a neglect of this simple rule, that we must attribute much of the obscurity which rests on the Scriptures, and most of the strange dogmas which have marred the simplicity of Christianity.

If my researches have not deceived me, the Jews of our Savior's time held, that none of the heathen, and no one who was not circumcised, should live again after death. As to the Jews, it appears to have been the prevailing opinion of the Pharisees and the multitude, that the virtuous dead should at a future period be recalled to life. This they termed the resurrection. As to the extent to which the Jews were to share in this resurrection, there appears to have existed some diversity of sentiment among them, some limiting a participation in it to the virtuous only, while others, on account of the merits and intercession of Abraham, extended it to all his descendants, or at least to all such as had not rendered themselves guilty of atrocious crimes. As to those excluded from the resurrection of the just, they were held to perish like the heathen and the unbeliever. The boon conferred on the virtuous was designated by the terms *eternal* or *everlasting life*; and the act of freeing them from the doom of death, *salvation*. The doom of the wicked was expressed by the terms *death*, *destruction*, *damnation*, or *condemnation*, *being lost* and figuratively by the term *being cast into hell* (*gehenna*). We find abundant references in the New Testament to all these opinions.

If now for the term *wrath*, which, as we have seen, presents us with no definite meaning in the places where it occurs, we substitute the term *destruction*, we shall then have throughout not only a plain and consistent meaning, but also one which is in perfect harmony with the rest of the passages in which this word is found.

Let us examine a few of these passages.

The first time we meet with it in the New Testament, is Matt. iii. 7, where we read: "But when he (John) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come." Now here the term *wrath* or *anger* present us with no definite meaning, but if we substitute the term *destruction*, and refer it to the ultimate doom of the wicked, the passage then becomes perfectly clear. That such was the meaning in which John used this term is apparent from the whole context. He announced to the Jews the near approach of *the kingdom of heaven*. We christians do not realise the full import of these words, but to the Jews they appear to have announced the approach of a state of things directly and intimately connected with the day of retribution. Hence the exhortation that men should prepare for it by repentance (reformation). Hence the prodigious effect which appears to have been produced by this announcement on the Jewish nation; and hence too the apostrophe of John to Pharisees and Sadducees: "O generation of vipers, who has warned you to flee from the *wrath* to come," that is, from the future or ultimate destruction.

That this is here the true import of the word under consideration becomes still more clear from the five following verses, which stand in immediate connexion with it. In the 8th verse the persons addressed are exhorted to "bring forth fruits meets for repentance" (reformation) as the only means of escaping this destruction. In the 9th verse they are exhorted not to rely on their descent from Abraham for their salvation. In the 10th verse he tells them, that every tree which bringeth not forth good fruit, that is, every man who does not live virtuously, is to be destroyed. In the 11th verse he tells them, that Christ will baptise the good with the Holy Spirit, and the wicked with the fire of destruction, and in the 12th verse the same sentiment is repeated under another simile. There the good are compared to grain which Christ is to gather into his garner, and the wicked to chaff, which he shall burn.

Rom. ii. 5—8, we read: "But after thy hardness and impenitent heart treasurest up unto thyself wrath (destruction) against the day of wrath (destruction) and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (destruction). In this passage I beg the reader to observe, that the construction of the sentence requires, that the term translated *wrath* shall be something in direct opposition to eternal life, and that according to the Jewish theology was *destruction*.

Rom. v. 9. "We shall be saved from wrath (*destruction*) through him."

Rom. ix. 22. "Vessels of wrath (*destruction*) fitted to destruction

1 Thess. v. 9, 10. "For God has not appointed us to wrath, (destruction) but to obtain salvation by our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him." From this passage it is plain, that the term translated *wrath* means something which is the opposite to salvation, and that according to the Jewish theology was destruction. The whole context shows that such is here the meaning of the term under consideration.

The last passage I shall adduce is the much abused text, Eph. ii. 3, "And were by nature children of wrath even as others." After stating in the close of the first chapter, that God had by his mighty power, raised Christ from the dead, and exalted him to great honor and dominion, the apostle goes on to tell the Ephesians, in the second chapter, that this same power had been exerted for their salvation. He adds, that they formerly followed the lusts of the flesh, and were then by nature children of wrath," (destruction) "being strangers from *the covenant of promise, having no hope*, and being without God in the world," but that now they have, through Christ, been made members of the household of God; that is, brought within the pale of salvation. Whether we must here take the expression, *by nature*, in its literal acceptation, or understand by it the heathen state in which the Ephesians were born, I shall not stop to examine. In either case the meaning of the apostle is the same, namely, that the Ephesians had, by the goodness of God, been drawn from a state which led inevitably to death, and been translated to one in which they might attain to everlasting life. When thus understood, the apostle gives not the slightest countenance to the Calvinistic doctrine, that man is by nature the object of God's anger and reprobation.

I have thus endeavored to establish the true Scriptural meaning of the term translated *wrath*. I frankly acknowledge that I cannot point to any commentator who renders this term in the manner proposed by me, but if the reader will carefully consider the passages in which this word occurs, I cannot but think he will agree with me, that the rendering I propose is absolutely required by the context.

H.

FOR THE CHRISTIAN REGISTER.

CAPITAL PUNISHMENT.

Mr Editor,—My attention was attracted in one of your late papers by an article headed "Capital Punishment." The Author gives an account of a man brought to trial for murder who was acquitted because the jury could not agree, and one of them privately confessed he was himself the accidental murderer. The writer does not vouch for the truth or accuracy of the story, and probably stated it as the first that occurred to his mind. The world is full of authentic ones. Every body has read of innocent men tried, condemned and executed and years after, of the discovery made of the real criminal. It has been a theme for the novelist and dramatist—and has been wrought up with all the thrilling energy that talent and imagination can give. It is not on this ground however that the strongest appeal should be made, because it does not appear to me, that, if the law is a wise and just one, of requiring life for life, a possible mistake ought to prevent its being put in action, or cause it to be abolished. Men act according to the best light they can procure. If fatal mistakes are sometimes made, is it not worth while to inquire whether there is not a fatal mistake in the law itself that gives men power over human life, when they must always be liable to mistakes?

We rejoice to hear that the subject is brought forward in the Legislature of this Commonwealth, and we doubt not that it will be duly considered by the wise and good. There is one view however that we think must strike the reflecting mind forcibly. Suppose a man to be clearly guilty of murder, have human tribunals a right to inflict upon the criminal the same violent death? On every subject the world is growing enlightened. In the mother country, from which we hold much of our code of laws, many crimes are punishable by death which are not so punished by us. The penal code of that country is no more compatible with our ideas of justice or the spirit of the age than the *Auto da fe*. It has been said, blood calls for blood, and to support this assertion passages in the Old Testament have been brought forward; and, to controvert them, passages are produced from the New Testament. I believe the spirit of both the Old and New are equally opposed to it in what are to be considered revelations of the will of God; from the first commandment delivered on the Mount, "Thou shalt not kill," to the mild and holy teaching of our Savior. There is an awful responsibility in taking human life, in sending the soul "unanointed and its vices unannealed" before the bar of its Maker with all its crimes about it.

That a man is sometimes condemned being innocent, is far from being the most painful view of the subject, unless we believe involuntary suffering and punishmen, an expiation of guilt. If he is unjustly condemned he is a humble sufferer with the blessed Jesus; and though all our tender and humane feelings may be shocked at his condemnation,—there is not that soul-appalling horror that takes possession of the mind—that we feel in seeing a man reeking with the blood of his fellow-creatures, breathing oaths of blasphemy and defiance, launched into eternity.

It may be said that it is only for this world that judgment is pronounced and that the criminal is always recommended to the mercy of God. I certainly do not believe that the condemnation or acquital of man has any influence on the judgment of the Almighty; but I do believe that the life that God has given is his—and he alone has the right to take it.

It may be said that those who offend against all laws human and divine, are not worthy to live. Is life then under such circumstances a reward? Is there not a conscience in the most hardened and reckless villain, that when the excitement of passion and perhaps of intoxication is over, tempts him to exclaim, "I am of all men most miserable." Give him solitude, cut him off from all outward comforts—leave him to commune with himself, and then see what he is—a forlorn wretch experiencing the horrors of hell.

It is said a capital offender *deserves death*. There is something fearfully mysterious in life; we know not what it is. "What is man or the son of man" that shall dare to legislate upon that, of which he has no knowledge! Because we are dressed in a little "brief authority," is it right to take away God's immediate gift? what oceans of blood cannot again restore? about which the whole consolidated wisdom and ingenuity of the world, and past ages cannot throw a particle of light? It was once said, and the plea was a fearful one, that it was necessary to execute the murderer in order to secure the safety of others. It then became an act of mercy and preserved the aggregate of human life. But have we this plea at present? are we not provided with stone walls, that are death to the criminal as far as the commission of crimes are considered? For we cannot suppose that the possible and rare chances of escape in a well regulated prison can influence the condemnation of a criminal. But the most important point of view next to cutting the thread of life, and destroying the opportunity for moral conviction, penitence, and reform, is depriving the community of a certain amount of labor, and the beneficial results that may arise from it. If there is a renovating principle in the vicious it must come to them through reflection and honest employment.

Time for one may be supplied at our State Prison and abundant opportunities for the other furnished. If thirty or forty years of labor can be obtained from a capital offender and the opportunity given him of gradual amendment, does it not become a moral duty to substitute imprisonment for life—instead of taking life away?

There is a case comes to my mind—(perhaps particularly striking to me because I was on the spot where the crime was committed,) of a young lad executed at a neighboring town some few years since for arson. The crime was fully proved, and according to the law the sentence was just and proper. He had every advantage in his defence that talent could give, and many a heart ached, and many an eye wept that there was no saving clause for one

so young, made in God's own image. In vain did the aged father implore that his punishment might be commuted to imprisonment. In vain, he spent almost the whole of his laborious gains for help, where no help was; in vain were pleaded the seductions of *a class* mature in vice, on a young, handsome, and thoughtless boy of seventeen; there was *no saving clause*, and he was sentenced to death!

Shall Draco, in an age like this, write even one law in human blood? May the time be near when it shall no longer be a subject for argument or discussion;—but when the breath of life shall be subject to His command, *alone*, who gave it.

FOR THE CHRISTIAN REGISTER.

LAW AS SUITED TO MAN.

Mr Editor—I propose to make a few remarks on an article in the January number of the Biblical Repository and Quarterly Observer, headed "Law as suited to Man" written by R. H. Dana. The article is an attempt to answer the question, "What form of government, or law is best suited to the individual and social character of man." The writer does not touch the question of abstract right; he discusses only the form of government *best suited* to the nature of man. He grapples with the great question, whether the "majesty of law" should be embodied in a legitimate sovereign, and hereditary orders, or whether it should be delegated by the people for a limited time. The writer, an American born, and educated under the influences of the Revolution, strange as it may seem, takes the side of legitimacy. The article may be considered a commentary on the text, "order is heaven's first law." It is written with that felicity of style, depth of thought and power and beauty of illustration peculiar to the author.

It would be easy to get up a popular cry against a native born American who dares to advocate monarchy or hereditary orders. But Heaven forbid that any individual, who regards himself as the advocate of "free discussion," as well as equal rights, should wish to throw any thing hotter or heavier than sound logic, and cool discussion, against an opponent, on this or any other subject. It is enough that despotism lays its palsying hand on every attempt to discuss whatever is opposed to it. Let not freedom ape it in this most disgusting of all its features, by endeavoring to raise a dust of obloquy around an opponent, (however strange his doctrines) instead of meeting him in the calm sunshine of reason. If the cause of Republican principles cannot now stand the ordeal of a fair discussion before the minds of a people who have had a fair trial of their worth, they deserve to be buried in their own ruins and the people with them under the foundations of a Monarch's palace.

It is not my purpose to give an analysis of the writer's entire argument. It would require a strong and mature mind and more "sea room" than a column in a Newspaper, to do full justice to it. I shall select some of the writer's positions and modes of reasoning as specimens.

After some preliminary remarks, he gives a splendid personification of law. Quoting Hooker, he says, "Of law, there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage." "He maintains that in order to give us a sense of authority, permanency and majesty—to give us a feeling of something which though meant for us is above us, it must not be a mere abstract principle, having form to us only as we give it form by administering it ourselves or setting up those who shall administer it for us; but it must have self-life; it must have as it were a creating power producing offspring for itself, to take care that it be respected and obeyed,—men who shall be impersonations of the law, who though dying shall, as orders, possess life as permanent as law itself."

But he goes on to say "where all representatives of the law are of our own election, they keep not our reverence, and through our want of this, law itself becomes a mere thing of convenience, a somewhat upon which to make experiments, a caterer to the self conceit of man, and thus obedience in turn dies, and order, which holds all in place, is broken up."

I have made this long quotation in order to bring out the writer's point full, and the grounds on which he supports it. It seems, then, in the writer's view, that a man or body of men, as soon as they are invested with supreme, and irresponsible, and hereditary power will straightway throw off all the weaknesses and selfishness of human nature, and become "impersonations" of that "law," which has "her seat in the bosom of God and whose voice is the harmony of the world." All the writer says of the good effects of government vested in "hereditary orders," relates to the governed. It is built too on the assumption, that hereditary government will always be, and will always be known to be, none other than the 'awful majesty of law," applying the principles of justice without danger of error or corruption. He overlooks the universal tendency of irresponsible and hereditary power to corruption, which stands out with such fearful prominence in the history of every nation under heaven. What dynasty, or hereditary order has not first run into corruption and then into ruin, with a rapidity proportioned to the irresponsibility of its power? But the writer prudently declined an appeal to history. It is however remarkable that a man so skilled in knowledge of human nature should have told us nothing of the effects of unlimited power upon the character of the possessors. For this, after all, must be decisive of the question. No matter what the effects of such a government may be upon the subject; if the necessary tendency of such power upon the possessor is to become the pander of pride and ambition and selfishness, thus leading to tyranny and oppression, then it is utterly impracticable in a world like ours. But the writer, all his knowledge of human nature and the thousand voices of history to the contrary notwithstanding, sees in arbitrary power, vested in "hereditary orders" nothing but the awful majesty of law, seated on the throne of incorruptible justice, and executing its behests. Instead, therefore, of adjusting the balance between the evils of a hereditary and a republican form of government, he gives only the evils on one side, many of which, are to be attributed to human nature, rather than to one form of government or another.

The sentiment, "It is much easier to restrain liberty from running into licentiousness, than power from swelling into tyranny and oppression," was transmitted to posterity, subscribed by the hands of Chesterfield, Cobham, Strafford, Bathurst, and Gower." Experience has settled it into a maxim which it would require hard skepticism to doubt. If then, power, hemned in by all the checks and restraints of jealous, constitutional safeguards, has this irrepressible tendency, what are we to expect from a power vested, in a dynasty and orders, with no power above them but human passions? This is a difficulty the writer has not thought it worth while to answer.

We shall give the sequel of these remarks in our next paper. Ed.

FOR THE CHRISTIAN REGISTER.

ROMANISM.

Mr Editor,—I have just read a book published in New York, entitled "Foreign conspiracy against the liberties of the United States." The object is to show that Foreign Governments, particularly Rome and Austria are spreading popery among us, not simply from religious zeal, but for the subversion of our political institutions. The book is worth reading, though unhappily it deals in declamation more than reasoning, and contains wearisome repetition of invectives against the Romish church. Still truth is of value, though it comes to us in an uninviting form, and this book undoubtedly gives us some truths demanding serious attention.

That popery among us, is of *foreign* origin and a foreign concern, that it is taught chiefly by foreign priests, that its disciples are foreigners, that they are kept by their religion from mixing freely with our population, and catching the spirit of our institutions, that they form a clan and almost separate community among us, and that consequently popery interferes with our unity as a people—these are facts falling under the notice of us all, and I wonder that the writer under review has not made more use of them. They show that Romanism among us is a serious political evil.

The fact on which the writer most insists is, that popery is supported and spread among us by foreign aids, foreign funds. This is undoubtedly true. According to our author, their funds have been received from "the Propaganda" in Rome, from the Association for propagating the faith in Lyons, France, and above all from the Austrian Society, called "the St Leopold Foundation." That public associations of great dignity are laboring to spread popery among us, is certain. The question then offers itself, Whether they are laboring from a commendable desire to spread what they think religious and saving truth, the same desire which sends our missionaries to the end of the earth? Or whether they have also a political object? Our writer adopts the latter supposition, and his arguments are not without weight.

He insists, first, that these societies are connected with the governments of the countries in which they are established. In Austria no association can exist without the sanction of the government, and the office of Protector of the "St Leopold Association" is sustained by his Royal Highness, Ferdinand V., King of Hungary, and Crown prince of the other hereditary States. The "Propaganda" at Rome is known to be the instrument of the papal government. The Society of Lyons was under the protection of Charles X. before his abdication, and his name was enrolled as a subscriber. The governments in question undoubtedly favored the objects of the Societies. But how does it appear, that they had any political aims? True our author's reasoning deserves attention. He says, first, that these governments were pledged to spread despotic principles, and were engaged in a crusade against free institutions, that they had nothing so much at heart as to restore the old legitimacy, that they dreaded nothing more than the influence of this country in awakening the spirit of liberty, and consequently, that they were interested in nothing more than in withstanding and quenching that spirit here. He next maintains, that Popery is the very instrument for this purpose, that it is a despotism in its spirit and constitution, that it naturally allies itself with absolute governments, and finds in these its most zealous patrons. If then the governments, which send popery here, hate our institutions and wish to subvert our freedom, and if popery is the most powerful engine they can employ for this object, are we not bound by all the principles of human nature and of human policy, to regard this as their design in building up among us the Romish church?

Such is our author's reasoning; though in his diffuse and immethodical mode of writing, it is not very clear. How weighty it is, let your readers judge. It is certainly not to be condemned. Let me now ask, if Unitarians have not been apt to treat this subject of popery in our country too lightly. They are apt to smile at the fears expressed by other denominations. Is this right? The cause of their unconcern indeed is obvious. They see so plainly the absurdities of Catholicism and are so shocked by its enslaving inquisitorial spirit, that they can hardly conceive of its being embraced by a man, not an idiot, who has been born under our light and liberty. They think it an insult to the community, to suppose, that popery can become formidable here by the conversion of native citizens. They see falsehood written on its forehead in characters too plain, as they think, to be mistaken by high or low, rich or poor. But are they in no danger of overrating the defence of this country against this foreign faith? Is there not a melancholy ignorance on the subject of religion in the great majority of our people; and has not ignorance a natural and close connexion with superstition? Does it not especially prepare a people to bow down to a church claiming infallibility? Then, is it not a fact, almost every Protestant church holds principles which bring it into sympathy with popery? Is the gulf *very* great which separates the high-church party in the Episcopal church from the Catholic? Must we not rather wonder, that they can keep apart? Do not most Protestant sects insist on that "prostration of the understanding" which lies at the foundation of Romanism? To conclude, is not that indifference to religion, of which we, in common with all sects partake, very likely to be followed by a violent reaction, by the blindest and most superstitious faith? Ought then popery to be looked on as contemptibly weak by any enlightened Christian?

The question comes, How shall popery be opposed? There are two ways. One is, to oppose it in detail, to refute, one after another, its doctrines about purgatory, the worship of saints, transubstantiation, the power of the Pope and councils &c. &c. The other is, to show the inconsistency, the contradiction between its spirit and general character, its servile, narrow, intolerant, superstitious tendencies, and the spirit of Christianity. Both are useful—but especially the last. A man thoroughly acquainted with the true character of Christianity, with its free, filial, disinterested, manly spirit, with its great moral purpose, with the worthlessness of every thing but love to God and to man, would be in as little danger of embracing popery as Mahometanism. I conceive then, that our great work is to place in a bright light, to bring out in its true grandeur the moral, spiritual purpose of our religion, and to show the infinite superiority of this to the creeds and form, which have so continually taken its place. The surest protection against Catholicism is a general enlargement of mind and heart, a comprehension of Christianity, having this for its supreme design, to make men pure and perfect, to unite them to God in filial attachment, and to breathe into them an unbounded philanthropy. He who reaches this point, looks down as from an eminence on all sects, is just to all, sees the weaknesses of all, and is sure of being enslaved by none.

One advantage of this mode of defence against Catholicism, is, that it is a security against the virulent personalities which have always mixed so freely with the controversies between Protestants and Catholics. It is exceedingly to be desired, that these two sects may not become in this country personal foes. We have feuds enough already. Do not let us add this bitterest of all. As to the immense majority of Catholics here, they are as innocent in regard to their creed, as the new-born child. They could not but adopt it. And as to the leaders, they have but the vices of all leaders of sects, somewhat aggravated perhaps by their more unblushing claims to spiritual dominion. That they are in the main conscientious, that among them are men of learning and exemplary lives, ought we to doubt? That among their absurdities and usurpations, they may have retained some truths more firmly than their opponents, is not impossible. Why can they not be opposed resolutely, uncompromisingly, yet with a recognition of their moral and religious claims? Is it right to hold them up to popular hatred? Does Protestantism need bad passion for support? Will Catholicism be aided, by being left to enjoy a monopoly of that abusive language, of those vulgar personalities, to which it has always too much inclined? Sure I am, that any sect, which shall give the example of carrying on theological controversy frankly and boldly, yet without bitterness or exasperation, will render infinite service to the Christian church and will deserve a higher rank among the benefactors of society, than can be claimed by any denomination in Christian history. U.

Note.—I have spoken strongly in the above communication of the inconsistency between the spirit of popery and the spirit of Christianity, and have suggested some points of difference. This language must not be understood, as if intended to deny to Catholics the spirit of our religion, or the Christian character. This would be unjust. We ought not to confound the papist with his *peculiar* creed, for this creed forms but a part of his religious faith, and does not wholly determine his feeling or life. With the destructive doctrines of his church, he unites many important principles of our common Christianity, and the latter may do much to neutralize the former. We must never identify a man with what is peculiar in his creed, and overlook the great truths which are blended with it.—Protestant intolerance has grown very much out of a neglect of this obvious rule. We here see that it is very possible to oppose another's error with our whole might, and yet to respect him as a Christian, very possible to unite charity for the man with zeal against his false and pernicious opinions. U.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 28, 1835.

RELIGIOUS PRIVILEGES OF SLAVES.

While we are feelingly alive to the disadvantages and sufferings of slaves, we ought to rejoice in all the circumstances with which we become acquainted, by which their degraded condition is ameliorated; and especially should we rejoice in all their opportunities of coming to the knowledge of Christian truth, the truth which makes them free as spiritual and immortal beings. In this view we are gratified that one of our valued correspondents has communicated the following interesting facts.

Mr Editor—As an opinion has been prevalent that the negroes in the Southern States are not favored with the means of religious instruction, and excluded the Christian community, I should be pleased to obtain a place in your paper for the following facts.

A gentleman of distinguished talents and character, a native of Massachusetts, and who received his education here, and is now resident in Charleston, S. C., thus writes—

"Slavery is an eminently practical subject, (no one more so,) and must be *seen* to be understood. In truth, to understand it thoroughly, I think a man must have lived in the midst of it some perhaps many years. There appears to be but little correct information on this subject in the Northern States. Hence all the clamor that is raised.

"You speak of telling your people that there are *Communicants among the slaves.*, or, as you happily express it, 'the Lord's freemen.' Their number is, in fact, considerable. At St Michael's Church in this city, the number of communicants is 382; white 320, colored 62. At St Paul's Church, communicants 320; white 290, colored 30. At St Philip's Church, communicants 496; white 321, colored about 175."

To this statement of my honored correspondent of the Episcopal order, I would add that the number of blacks who are communicants in the Unitarian Church, of which Rev. Mr Gilman is pastor, is about 100.

In Augusta, Georgia, is a meeting-house for colored people, filled by a large congregation, with a Church consisting of more than 400 members.

In Savannah, according to the account of public buildings given in Sherwood's Gazetteer of Georgia, 2d edition, 1829, page 158, "there are two meeting-houses for Africans; one of which has more than *two thousand* church members attached to the congregation."

Yea (to use the words of an able writer in that region), every church has a portion of its galleries set apart for the accommodation of the slaves. Here they resort, and listen to the word of God, and partake with their masters and mistresses, and under the same benedictions, of the holy sacrament.

COLONIZATION SOCIETY.

We have received a copy of a Discourse delivered before the Young Men's Colonization Society of Pennsylvania by J. R. Tyson, which is written in a good spirit, and contains valuable historical information concerning Slavery from its commencement in North America, and many interesting details respecting the plans and operations of the Colonization Societies. The occasion of this Discourse as it appears from the author's introduction was the embarking of one hundred and twenty-six enfranchised slaves, from Norfolk, on the 24th of Oct. last. "They embark," says the writer, "The first emigrants to the *Pennsylvania Colony*, on the one hundred and fifty-second anniversary of the arrival of Penn, with the first English settlers, on the shores of the Delaware."

This was the work of the Society of young men addressed by Mr Tyson, a Society whose origin is recent, but which, with its youthful blood, has infused, it is said, new spirit and vigor unto the parent institution.

Though a colonizationist, the author recognizes slavery only as a legal system. "It is attended with too many revolting appendages even to have the approbation of disinterested and dispassionate men. It is opposed to the genius of our institutions, and at war with that principle of human equality which forms at once our political profession and our national boast. It sinks its unhappy victim to the dust, and prevents him from growing to that moral and intellectual stature befitting the dignity of a sentient being."

Such is the withering effect of servitude on the slave. What is the consequence of the unnatural relation upon the master? Let the author of the Discourse inform us.

> Its effects upon the master who lives under it, and upon the country which tolerates it, are only less baleful and ruinous. Look for a moment at the condition of our southern country, where, as well in its moral as its physical aspects, can be seen the sweeping desolation of its blight. The vice of indolence, and those other vices which march in the train of inaction, are but too perceptible on every hand. With all the advantages of a favorable position for commerce, a genial climate and luxuriant soil, we find deserted wharves, grass grown streets, and exhausted fallows. Instead of the hardy race which should fix upon solid ground the deep foundations of our republican edifice, we find them luxurious and effeminate, unequal to those vigorous exertions which a new system in a new country requires.—Those who cannot maintain the style of gentlemen, seek subsistence in other states where labor is honorable and its recompense less contingent Thus sapped of its strength, its enterprising spirits banished by an inexorable necessity—its magnificent fields neglected and uncultivated—its inhabitants emasculate by indulgence,
>
> "The country blooms a garden and a grave."

Mr Tyson appears generally to be an unprejudiced observer and historian. He does not flatter the pride of the Middle and Northern States. "The rapid diminution of slaves at the North, he says, "is not to be ascribed solely to the virtue of unaided statutes but partly to sales made to persons in the slave-holding districts in anticipation or fraud of the law. Thus many unfortunate men whose posterity by law would be free, or whose personal servitude would expire at a given period, by being sent beyond the pale of our jurisdiction became bound by new and infrangible fetters.

> We have said that the author of this Discourse appears *generally* free from prejudice. He speaks of the North arrayed against the South on the subject of Slavery, and intimates that Anti-Slavery as it exists at the East and North, is of English origin. This may be a prejudice; it doubtless is a prejudice taken in the full extent of the author's remarks which we here subjoin:
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> As the country should be guarded from the approach of an inimical army, so it should be warned against the insidious attempts of foreign stratagem to undermine its allegiance. What so plausible and insinuating as the deceitful guise of Christian benevolence? What so likely to summon to its aid the religious sensibilities of a foreign country, and the conscientious and unsuspecting of ours? When we find an official functionary of Sierra Leone publishing a report intended to affect the American Colony at Liberia; when we find Englishmen denouncing as absurd a project which they themselves originated and still continue to patronise; when we find our glorious Constitution the object of absurd, but censosious and ruthless attack; when we find two British agents in the Eastern and Northern country railing at institutions over which their auditors have neither jurisdiction nor control; can we doubt of the existence of a well defined object, a settled and systematic design? It seems manifest, that the Anti-slavery Societies, from their principles, connections and acts, are of foreign parentage—that their formation was *dictated* by English party politicians, with the view, by making a direct assault upon the constitutional union of the United States, to compass their objects at home.

Though we have freely uttered our objections, which we thought well-founded, to the prominent part taken by, or assigned to, those eloquent English coadjutors who have lectured our people extensively on the subject of Slavery, we have never dreamed, nor do we now believe that their appearance here forms part of a political system of operations, or that there is any political connection between our anti-slavery societies and the plans of scheming politicians in the land of our ancestors. And while we say this from sincere conviction, we truly deplore also the excesses of many of our anti-slavery writers and orators and the necessarily injurious consequences of the violent attitude they assume. In one prominent object held out by the colonizationists, namely, "civilizing and christianizing Africa," and in another—the "suppression of the slave trade," every benevolent Christian must wish them Godspeed.

Annual Report of the Trustees of the New England Institution for the Education of the Blind, 1835.

The Institution appears to be in a prosperous condition. The appropriations from Massachusetts, Connecticut, New Hampshire and Vermont have been continued as in the previous year and an additional one of $1000—has been made by the Legislature of Maine.

The Trustees speak of the necessity of more ample accommodations:

> An extension of the premises is desirable, and will soon become absolutely necessary. The building now used, is not large enough to accommodate any more pupils, than it actually contains; indeed, the necessary separation between the apartments of the two sexes, is made with great difficulty and inconvenience; and with a greater number will be impossible. The house might accommodate perhaps fifty of either sex, but not twenty-five of each.
>
> Apart from the necessity of a separate suite of apartments for the two sexes, larger and better ventilated school-rooms are desirable—both for the health of the pupils, and for purposes of exhibition.

The internal state of the Institution is represented to be highly favorable. There are now forty two pupils, nearly double the number belonging to it at the beginning of the preceding year.

Of these nineteen are admitted upon warrants from the Governor of Massachusetts, six upon warrants from Maine, five from New Hampshire, two from Connecticut, and one from Vermont, making thirty-three beneficiaries. Four pay their own expenses, and five have been received by special votes, and are supported from the funds of the Institution, although no such obligation is incurred by the conditions of the legislative or other appropriations.

Music is a prominent object of attention, which affords the highest gratification to a great part of the pupils, and a prospect of support, hereafter to some of them. But the Trustees embrace a liberal plan of education, such as they would provide for any other pupils, and with great success.

> We should recommend a perseverance in the plan, we have steadily followed, of giving to the blind just such an education as we should give to youth who are endowed with all the senses. It will be found that they have an extraordinary capacity for imbibing, and, what is better, for retaining and digesting knowledge: and there is hardly a branch of science (which does not require demonstration by light and shade, or colors) that they are not capable of studying with pleasure and advantage.

The progress of the children and youth in mechanical labor is encouraging.

> They can however, already manufacture mattresses, cushions, door-mats, and coarse baskets; they can sew, knit, braid, weave, &c. and are rapidly improving in each branch; and we feel confident, that in a very short time, the Institution will be able to offer for sale as handsome and well made mattresses and cushions, as can be found in the city. And as none but the best materials will be used, the public can place confidence in their quality and durability.

The contentment and even happiness which reigns in the asylum, both much increased on the whole by coming together in considerable numbers, besides the vastly greater literary and intellectual improvement promoted in this way is thus described in the Report.

> Besides, the moral effects of the association of a great number of blind persons together, are not inconsiderable. They learn to consider themselves as members of a large class, and they cease to think that they are isolated and solitary examples of misfortune, standing in darkness and desolation, amidst a crowd of bright and happy beings, like scathed and blackened trunks in a green and leafy grove.
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> They find many others in the same situation with themselves; they hear of many more; they see that each one possesses some peculiar power or excellence, and learn that all can be combined in one person; they become more happy and more confident; more acquainted with themselves, and with their own resources. The lesson, to be sure, may sometimes seem a hard one for those, who, when at home, are considered as objects of peculiar misfortune—as isolated and helpless beings, who are always caressed—who are always addressed in a tone of kindly commiseration; and though continually reminded, by this, of their misfortune, they are comforted by the thought of the kindness and goodness of their fellow men. When left to themselves, however, when thrown upon their own resources, and treated just as other persons, they learn much that is useful; but the lesson, like many valuable ones of experience, may be sometimes considersd as hard and disagreeable.
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> And this leads us naturally to a reflection upon the length of time that the improper treatment, to which we have alluded has continued before the education of the blind begins; and we repeat what the experience of our own, and every other institution of the kind has proved, that, in order to do good, we must begin with them early in life. All the difficulties which we have met, have been in the case of persons who have advanced beyond the age of childhood; all the cases (with one exception) where the pupils have failed to be benefitted by the Institution, have been those who are over sixteen years of age; almost all the difficulties in teaching occur in the case of the older pupils; and all the obstacles to the preservation of order and discipline, arise from the same source.

The main difficulty in the Institution is in the physical part of education. It is found very difficult to cause the inmates to take sufficient bodily exercise; and even compulsory measures have been necessarily resorted to, to effect the object.

> On the whole, then, we think we can congratulate the Corporators, and the public, on the flourishing state of the Institution. It has been in operation nearly three years; it has passed through the most difficult period of its existence—the period of experiment—and it has come out successful. It now numbers forty-two pupils, and the number is increasing: it has the apparatus necessary for their instruction: it has the means of multiplying books: and those engaged in it have acquired experience and knowledge, which must ensure its future success.

MINISTER AT LARGE IN NEW YORK.

Mr Arnold's third semi-annual report.

This Report does not go minutely into the details of the office of a minister and visitor of the poor. But it pleads the cause of the poor persuasively. It goes into the history of pauperism, tracing it to the mother country, and justly describing the baneful effects that have grown out of provisions well intended but grossly abused.

We here quote a statement of facts respecting pauperism in New York, and the deplorable effects witnessed by Mr Arnold, which his opportunities give him ample means to ascertain, and which cannot be questioned. And the reflections to which these facts give rise, as we find them in Mr Arnold's Report, are worthy to be deeply pondered by statesmen as well as philanthropists.

> During the year 1833, there were received into the almshouse establishments of the city, for a longer or shorter period, 5163 persons. In the same year more or less relief was granted to 3,830 families out of the almshouse; which, averaging six persons each, make 22,980 persons. In addition to this, there were committed to the penitentiary during the same year, for various offences, more than one half of whom were only vagrants, 1,583 persons: making in all, who received more or less relief from the corporation, 29,726 persons. When we reflect that, in addition to these, there are several thousands who receive relief from the various charitable societies in the city, and many who live by begging from door to door, we have a number of paupers amounting to little less than one seventh part of our whole population, exposed by the community to the most demoralizing influences. The number of out-door poor who receive relief from the corporation is enormous; and in this particular we seem to be emulating the example of England, without a shadow of the excuse which she finds for her policy in the circumstance of an over-populated country. Besides, the sum which was last year expended in this way was only $14, 841 81, being less than 65 cents to each individual; and for this paltry pittance, which in most instances had better be saved out of needless expenditures than not, more than 20,000 persons were degraded to the condition of public paupers, deprived of their feelings of honorable independence and self-respect, and, together with many others who were rejected applicants for relief, were exposed to a powerful temptation to practise deception and fraud, had their fears of the consequences of idleness, improvidence, and vice, at least greatly lessened, and were many of them undoubtedly prepared to become, ultimately, inmates of the almshouse or the penitentiary.
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> It has often been my lot to witness these melancholy effects, and as often have I attempted to arrest them in their progress, and to rescue their unfortunate victims from the impending ruin: for the effects produced by this system appear to me to be melancholy and ruinous in the extreme. The sympathies of the rich towards the poor, which are better than wealth, are greatly lessened by it, while the poor themselves are taught, that there is an inexhaustible fund in the hands of the city authorities, which is theirs of right, if, by any means, they can obtain it; and they often pride themselves, among one another, on their adroitness in securing the larger share. Their regard for character and the common decencies ot life are gradually undermined. Habits of indolence, wastefulness and profligacy, are encouraged. Respect for the rights of property becomes weaker and weaker, until it is hardly felt by them. Their regard for truth and honesty is lessened by each successive fraud which they are compelled to practise in order to obtain the desired relief. By constant and often fruitless importunity, a feeling of meanness, servility, and debasement is engendered, which makes them loathsome to themselves, and almost reckless of the consequences of their conduct. They are frequently refused relief, and they feel as though injustice had been done them, and a cruel and relentless enmity is awakened towards all who are in better circumstances than themselves.

Every one who is at all acquainted with administering the charities of benevolent associations must have perceived, how the objects of those charities when they receive aid for the first time usually receive it, not only with gratitude but with a feeling of reluctance which is overcome only by the necessity of the case. And they must have perceived too how soon these feelings wear away, and alter from reluctance to impatient expectation, and from expectation to demand, as it were of what is absolutely due. "I have uniformly" says Mr Arnold, "found a feeling of gratitude, which afterwards has ripened into warm attachment when I have been instrumental in communicating moral good; while this has rarely been the case where mere pecuniary relief has been afforded. On the contrary, unless relief, once rendered, is continued and perhaps increased, in a great many instances, coldness and suspicion ensue, which almost preclude the possibility of exerting any salutary influence."

What are the remedies for the evils of pauperism, which are often aggravated, if not produced by almsgiving? Actual distress from poverty must be relieved. But how little has been done to prevent pauperism while so many millions have been expended for relief after it has occurred. Ignorance and vice are the usual precursors of poverty, and all combined lead to that total want of self-respect and habitual indolence which put an end to all physical, as well as mental exertion. Some more thorough, approaching even to a compulsory mode of early moral and mental discipline must be resorted to, if we are ever to stay the tendency to increasing pauperism. But the consideration of this matter must be waived at this time.

Mr Arnold appears to have been indefatigable in his Christian labors, unintermitted, and even increased, during the pestilence which *raged* in the city of New York during part of the season which his Report embraces.

FEMALE SEMINARY.

Arcade Ladies' Institute, Providence R. I.

From the number of Instructers employed in this Institution and the course of instruction marked out, it should seem that our small neighboring State is likely to outdo any of the female academies of Massachusetts. A good deal of complaint has been made of the want of some good establishment of this kind in Boston or the vicinity. One has been incorporated during the present Session of the Legislature to be placed in some part of the city, with good intentions on the part of the proprietors, but with what prospects of success we do not know.

In the Arcade Institute a liberal range of study is marked out, and the outlines which are necessarily very general, are given of the discipline of the Institution.

The following extracts show some of the leading opinions of those concerned in the government and instruction of the school concerning the best mode of moral and intellectual discipline.

> In the Ladies' Institute no restraints are in general imposed, other than would be prescribed by parental kindness and fidelity. The daily entrance, intercourse, and departure of the young ladies, are observed with the usual cordiality and address of the circle of society, with which they are conversant; while rudeness and dissipation of manners or of time alone, are controlled. This is effected by such means, as are studiously adapted to the cultivation of their moral feelings, and the maturity of their future characters. The system of discipline is based on the principles of supreme duty to God, the golden rule, and of self-government. These it is our constant endeavor to develope and apply in every motive, action, and expression, not only within our own immediate limits, but in all the relations they *may* sustain in life.
>
> It is our design, that the most *pure* and elevated moral sentiments may be cultivated, and that they may be so combined with the elements of character, that a firm and insuperable barrier may be raised for their security. Acknowledging as we do the paramount claims of Revelation, we place the Bible in the hands of all our pupils; and, by the manner in which it is introduced and read, we are happy to find the liveliest interest excited in its sacred lessons.
>
> The principal embarrassment under which we labor, is, in controlling the impression, that *numerous studies* attempted by each individual at the same time, is indisputable proof of progress in education. Amid the variety of interesting subjects of instruction in the hands of their associates, the young ladies are very liable to have their curiosity and ambition excited, and to present a plea, sanctioned, and perhaps dictated, by their parents, that they may deviate from the established course, and undertake more than they can possibly sustain.
>
> Our plan is, as we think, more judiciously to substitute a greater extent and a better performance for number of lessons.

NEW PUBLICATIONS.

Right Opposite. Founded on Fact. Boston: Wm S. Damrell, and Russell, Odiorne & Co. 1825.

This is a highly entertaining story, grave or humorous as the incidents or occasions demand, illustrating in the person of an individual, the loathsome character of intemperance in all its gradations, till it verges to the lowest depth; and of the recovery of the same individual by forcibly depriving him of ardent spirits, till reason and self-respect were restored, and victory over the enemy was gained and established by voluntary efforts. It is worthy of being

distributed every where, and is calculated particularly to produce the most salutary effect upon those who are in the forming period of life, in our literary institutions.

The Christian Ministry. A Sermon, at the Ordination of the Rev. Linus Hall Shaw, in the First Congregational Society in Athol, Mass. By Henry Colman. 1835.

The subject of this Sermon is "the Character of a Minister as a teacher,—and as a Pastor. As to the instructions of the pulpit Mr Colman shows how comprehensive the subjects are within the ligitimate boundaries of a christian minister; and as to the spirit which should rule in dispensing those instructions he does not err in his description. The perversion, the lamentable perversion of preaching in past times he portrayes in strong lines, and speaks in reasonable terms of the qualifications of a public teacher of the religion of the Gospel.

In the relation of a pastor, of one who holds constant familiar intercourse with his people, Mr Colman regards the office of a Christian minister of incalculable importance. One who fulfils this part of duty with fidelity and success must be not only a blessing, as he is pronounced in the following words of Mr Colman, but also a happy man.

The good pastor, who is tenderly alive to every thing that concerns the people of his charge, rejoices in their prosperity, feels for their sorrows, looks upon them all as his family, and loves that they should look upon him as one of theirs; and in a kind, unaffected, unostentatious manner, gives them his best advice, when it would be seasonable, and sets them an exampte of a modest, blameless, cheerful conversation, which is always instructive, such a man is a distinguished blessing in any community.

A Discourse delivered in Windham, N. H., November 5, 1834. At the interment of Rev. Jacob Abbot and Capt. John Dinsmore, who were drowned Nov. 2. By Nathaniel Gage, Pastor of the First Parish in Haverhill, Mass. 1835.

Text.—"There is but a step between me and Death."—1 Samuel xxii. 3.

This Discourse prepared in the short interval between the lamented decease and the funeral of Mr Abbot and Mr Dinsmore is creditable alike to the ability and the tender affections of the Author. The contrast between bereavements when death follows slow and lingering disease, and those caused by an instantaneous summons, and especially what we commonly call casualty, from the land of the living is strikingly exhibited by Mr Gage, and must have conveyed a salutary lesson to his hearers.

His delineations of the character of Mr Abbot so far as we are able to judge are faithful. As a preacher and pastor, a scholar and theologian, a husband and father, a neighbor and a friend, he was highly estimated in the sphere in which he moved, and his good influences were felt in all the relations domestic, ministerial and literary, which he was called to fill.

ECCLESIASTICAL.

Installation.—On Wednesday last the Rev. I. H. T. Blanchard was installed as Pastor of the South Congregational Society in Natick. — Introductory prayer and reading the Scriptures, Rev. Mr Thompson; sermon, Rev. Mr Francis; prayer of installation, Rev. Mr Lamson; charge, Rev. Dr Parkman; right hand of fellowship, Rev. Mr Gannett; address to the society, Rev. Mr Pierpont; concluding prayer, Rev. Mr Robbins.

The following original hymns were sung; the first of which calls to mind an affecting association with the place, where there is still a "remnant of that race" of men who were the original undisputed tenants of the soil.

HYMN.

Father, upon this hallowed sod,
Which once the savage pressed;
Where labored holy men of old,
Who in their toils were blessed;

We now would come to bring to thee
Hearts warmed with grateful love;
And ask that thou the kindling flame
Wilt strengthen, from above.

Whate'er of gloom, whate'er of doubt,
In future time may be;
We ask that in one bond of love
We here may worship thee.

Here may we come, when earthly storms
Of cares or woes increase;
And kneeling at thine altar, Lord,
Find calm and holy peace.

Here may the remnant of that race,
Who roamed these forests free,
Within this Christian temple bend,
And turn their hearts to thee.

And as of old thy mantling love
Thy servants did o'erspread,
So grant that on thy Watchman now,
Like favors may be shed.

May peace, O God, within these walls,
And blessings, long be given;
Be this an altar to thy praise,
And this "the gate to Heaven."

HYMN.

Our Father, God! wilt thou above
Accept these services in love;
And grant that still thy light divine
O'er all our future path may shine.

Enlightened by this heavenly beam,
May each his pledge this day redeem;
Henceforth let us, thy servants, be
More strong in faith, more true to thee.

And we would ask His presence here,
Who came, earth's feeble ones to cheer;
To us his words of comfort send,
"Lo, I am with you to the end."

Thus onward, without fear or dread,
Steadfast in duty may we tread;
Till all thy gathered flocks above,
Shall sing in endless strains, thy love.

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Unitarianism in St Louis.—We have received a letter from a correspondent at St Louis, dated January 18th, giving an account of the prospects of Unitarianism in that place, from which we give the following extract.

"There remains no doubt that we shall have a Church formed, and a house of worship erected without further delays than are always and necessarily attendant upon such undertakings. There is a spirit of vigor and determination among the Unitarians here that makes this very certain. They are not rich enough indeed to carry their design into execution without assistance, but they will raise, and are now engaged in raising such a sum as will authorise them in entering into contracts for the building a neat and respectable house, and I suppose they will proceed upon the presumption that you 'in the east' will give them a helping hand—a presumption which I am sure the tried and *much* tried liberality of Boston will not suffer to be delusive.

"We of course meet with many obstacles here, and some opposition. But I am glad to say that there has been no opposition which we have a right to complain of,—at least so far as I know, and I have been here during the whole time since Mr Eliot (the clergyman now preaching for us) arrived. The ministers of the city pursue the only wise and christian course of letting our doctrine prove itself. There is indeed opposition, and many hard things are said of us, and some very unjust things too, and some misrepresentations; but this could not but be.

"The feeling of people in general here, is decidedly in our favor; they say often to me, 'I hope you will succeed.' And I am much more impressed than ever with the belief that there is no part of our Union where the public mind is so ready for our faith as it is here.—Of this, more hereafter.

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New Episcopal Church in Boston.—The estate of Mr Joseph Bridge, in Temple street, has been recently purchased by the congregation of Grace Church, and they are about to commence the erection of a neat Gothic edifice, the front of which is to be of stone. We learn that this congregation will hold regular service on the Sabbath in the new and commodious Hall, corner of West and Washington streets, (Amory Hall) until their new Church is complete. *Transcript.*

Ministers in Indiana.—Indiana had in 1817, one presbyterian minister, and one church. In 1830, they had increased to 38 ministers and 66 churches. In 1834, they had 71 ministers and 117 churches. Of these ministers, 16 are engaged in teaching and other employments not connected with pastoral office. Not more than 12 churches support a pastor without aid, either from some society, or from some other employment. Of the 71 ministers, at least 47 have been assisted by the American Home Missionary Society. Thirty-three counties have no resident presbyterian preacher. One of these has 4 churches with more than 150 members; two have 3 churches each; four have 2 churches; and nine have one church each. One minister in 1833, preached statedly to four churches; ten preached to three churches each; twenty-three had the care of two churches each, and some of them who had but one church each, had around them an extensive missionary field. One county had, in 1834, 13 ministers. One had five; two had four each; four had three each; four had two each; and twenty had one each.

New England Spectator.

OBITUARY.

[From the Daily Advertiser and Patriot.]

NATHAN DANE.

The late Nathan Dane, filled too wide a space in the public eye to be suffered to be passed unnoticed to the grave. The public have an interest in characters like his. His example is one to teach ingenuous youth what may be accomplished by integrity and persevering industry, and encourage and excite them to virtuous action.

Mr Dane was a native of Ipswich, Massachusetts, and it was not till late in life, after he was of age, that he determined to have a public education, and then he prepared himself and was admitted into Harvard College, in less than a year. He received the honors of the University in 1778, afterwards read law under the late Judge Wetmore, and in 1781 commenced the practice in Beverly. His devoted attention, fidelity to his clients, and knowledge of his profession, soon brought him into extensive and profitable business. The next year he was chosen a Representative of the town, and the year following a Senator for the County of Essex, in which office he was continued, until he was appointed a member of Congress, in the year 1785.

In the Senate he was distinguished by his ability in debate, knowledge of public business and capacity for discharging it, and the uprightness and directness of his views. It is not too much to say, that no man of his time had more of the confidence, or a greater or more salutary influence in that body.

He continued in the old Congress till the present Constitution of the United States was adopted. As this was a close body no reports of their debates were published, but their journals shew, that Mr Dane was appointed on nearly every committee of any importance. The great measure, which above all others shews his wisdom and forecast as a statesman, is the Ordinance of Congress, passed in the year 1787, for the government of the territory northwest of the river Ohio, which adopts, as fundamental, most of the principles contained in our bill of rights, and expressly provides, that slavery and servitude shall forever be excluded from that extensive territory. Mr Dane may be considered as the author of this memorable ordinance,—and this is fame enough for any man.—Already three large States have been formed out of the territory, with constitutions based on the principles established by his ordinance. Happy would it have been for our country, if the Representatives of Massachusetts, upon a turning question on the subject that has since arisen in Congress, had all manifested a like sense of the evils to be apprehended from a further extension of slavery. It would have saved us from the disgrace of creating a new slave market within our own territory, and perhaps from the rule of slave masters.

He was appointed, by the General Court of Massachusetts, one of its delegates to the Convention which assembled at Hartford, in the year 1814, and, as appears by their journal, took an active part in the deliberations and measures of that body.

In the year 1823 he published his great work, "a general Abridgment and Digest of American Law, with occasional notes and comments, in eight volumes, and a ninth in 1829.

In the year 1829, he founded a professorship of law in the University at Cambridge, liberally endowed it with funds, for the maintenance of a professor, and building a hall for the use of the students, and nominated the first professor himself.

This munificent and judicious charity was the last public act of his life. A partial deafness had induced him to withdraw himself, some years before, from the Courts, and in a great measure from professional business.

Mr Dane possessed a strong, vigorous, discriminating mind, capable of bestowing a fixed and exclusive attention on any subject under his consideration, and of enduring long continued mental labor. His physical strength corresponded to his mental. He has been heard to say, after he was threescore and ten, that he was usually in his study, engaged in reading and writing, fourteen hours in a day.

He was deeply read in the common law, from the ancient black letter down to the multifarious reports of the present time, and had diligently studied, and well considered, the various perplexing questions that arise under our constitutions and complex forms of government. Many of these, as before observed, will be found to be discussed and expounded, with great clearness and ability, in different chapters of his abridgment. His knowledge was by no means confined to his profession; his reading was general and extensive, and few men had a better knowledge of the statistics of this country. On this subject, it is hoped he has left some work prepared for publication. His power and influence in Legislative bodies arose, from their confidence in his honesty of purpose, as well as from his great knowledge of public affairs, and the force and cogency of his reasoning; at the bar he was often eloquent, plain in his manner, but always perspicuous, pertinent and logical in his arguments—never halting nor hesitating. His general information, and untiring industry, saved him from the painful necessity and disadvantage of ever appearing before the public, without being master of his subject. The deceased was a Christian; he had examined the foundation of our faith, and believed; his moral character was pure and irreproachable. He was of a benevolent disposition, a kind master, tender and affectionate husband, and possessed a mild even temper, that nothing ever ruffled or disturbed,—a better possession than ten thousand a year.

He left to mourn his loss a fond affectionate widow, who had been his companion more than three score years, and, by her amiable and ever cheerful disposition, had, during that long period, cheered and softened the sombre and rugged parts of their journey. The stroke of death, that separates old and dear friends and companions, is, perhaps, nothing the lighter for being long deferred; but in this case they have the consolation, and it is no small one, that time was allowed the deceased to accomplish all his purposes on earth, that he was permitted to remain with them to an advanced age, without partaking of its usual infirmities and sufferings, and that his usefulness ends not with his life—his works and his example remain, for the instruction and benefit of generations to come.

CONGRESS.

In the Senate on Saturday, Feb. 14, no business was finished.

In the House of Representatives, Mr J. Q. Adams made explanations relating to his former speech on our relations with France, in which explanations he agreed with the course taken by the Senate, and complained only of the neglect of the subject on the part of the Committee of the House.

The Senate on Monday resumed the consideration of the bill reported by the Committee on Executive Patronage, to repeal the act of 1830, limiting the term of service of certain officers &c. The question was decided by yeas 26, nays 15.

In the House of Representatives, Mr Phillips presented a memorial in favor of the abolition of slavery in the District of Columbia, signed by 1249 male citizens, who are all represented to be legal voters; and also by 2643 ladies, of the county of Essex, in the State of Massachusetts.

"These memorialists," said Mr Phillips, "are many of them known to me to be of the most respectable character and standing. They respectfully and earnestly entreat the attention of Congress to the object to which their memorial is confined. The sentiments which they utter are just, humane and patriotic; the motives by which they are evidently actuated are commendable; and the object which they seek may be accomplished, and can only be accomplished by the action of Congress. Upon these grounds their memorial is entitled to consideration; and I owe it to them and to the House to declare, that while I am opposed, from my own conviction of what is constitutional, just and expedient, to any interference on the part of the General Government, or of the free States, with the exclusive rights, interests and duties of the slave-holding States, I am equally convinced of the constitutionality, expediency, and justice of a suitable provision by the General Government for the abolition of slavery within the District of Columbia."

No important business was completed.

In the Senate on Tuesday, no important business transacted.

In the House of Representatives, Mr Gorham presented certain resolutions of the Legislature of Massachusetts, in relation to the fortifications on Castle Island, in Boston harbor, which were ordered to be printed.

In the Senate on Wednesday, Mr Benton offered a resolution, for expunging from the records of the Senate the resolution of March 1834, which affirmed that the President had assumed authority and power not conferred by the Constitution and laws, &c.

A bill, supplementary to the act granting relief to the Polish Exiles, was ordered to be engrossed for a third reading.

In the House of Representatives, the bill to regulate and equalize the pay of the officers of the Navy passed, all the representatives from Massachusetts, with the exception of Mr Osgood, voting in the affirmative.

In the Senate on Thursday, the debate on the bill relative to the term of office was continued by Messrs Grundy, Bibb, Clayton and Poindexter.

In the House of Representatives, a bill was reported by the select Committee on the Military Academy, to modify the system of military instruction at West Point, &c.

In the Senate on Friday, the bill to repeal the first and second sections of the act to limit the term of office of certain officers named therein, was ordered to be engrossed.

In the House of Representatives, the bill to provide for the establishment of the Western Territory, and for the security and protection of the emigrant and other Indian tribes, was taken up, and produced an animated debate, which was interrupted by the arrival of news in relation to our controversy with France, and no question was taken.

MASSACHUSETTS LEGISLATURE.

In the Senate on Thursday, Feb. 19th, Bills, limiting the tenure of the office of Inspector—in addition to an act incorporating the Manufacturers' Mutual Fire Insurance Company, and to incorporate the Union Society in Marlboro', were reported and passed to a second reading.

Bills passed to be engrossed:—For confirming the proceedings and extending the powers of the Boston and Providence Rail Road Corporation—authorising the town of Tisbury to close Bass Creek—to establish a Fire department in Worcester.

In the House of Representatives, Mr Thompson of Charlestown announced the death of his colleague, William Gordon, Esq. at his residence in Charlestown. A committee was appointed to consider what order the House should take thereon. Resolves were reported expressing high respect for the personal and public character of the deceased, and recommending that a committee of fifteen members be appointed to attend the funeral services, which was accordingly appointed.

Pursuant to assignment, the House proceeded to the election of Major General of the Fifth Division of Militia, and on the second ballotting James D. Thompson was elected.

In the Senate on Friday, Messrs Austin, Willard, Cutler, Shattuck and Robinson, (Senators from Middlesex district) were appointed to join the Committee of the House in attendance at the funeral of William Gordon, Esq.

James D. Thompson was elected, in concurrence with the House, Major General of the Fifth Division of Militia.

The Senate proceeded, pursuant to assignment, to the election of a Senator in the Congress of the United States, for six years from the 4th of March next, and on the 4th balloting it appeared that John Davis was chosen, in concurrence with the House.

Resolutions in regard to an extra session of the Legislature were passed, and sent down for concurrence.

In the House of Representatives, sundry petitions were presented, and among them was one praying that the tolls on Warren Bridge may cease, and the same become a public highway.

A petition of Noah Worcester and 62 others, on the subject of the license laws, was presented and laid on the table.

Mr Baylies of Taunton presented a Report of the Engineers, respecting the location of a branch rail road from Taunton, to intersect the Boston and Providence Rail Road, and also a map and profile of the said location. Referred to the Committee on Railways and Canals, and sent up for concurrence.

The bill concerning attachments of real estate was taken up and discussed, but no question was taken thereon.

In the Senate on Saturday, Mr H. Shaw, from the Committee on Public Lands, to whom was referred so much of the Governor's message as relates to that subject, and also the Report of the Land Agent, submitted a report, in part, accompanied with a resolve concerning the public lands, was laid on the table and ordered to be printed.

Resolves, for a survey of Boston Harbor, and on the petitions of Lucretia Brown, and the Selectmen of Carver, passed in concurrence.

Several bills of a private nature, or of only local interest, passed to be engrossed and were sent down for concurrence.

In the House of Representatives, petitions on the subject of the license laws, and in regard to hawkers and pedlars, were presented and laid on the table.

On motion of Mr McKinstry of Munson, it was ordered, that the Committee on education be instructed to inquire into the expediency of so altering or amending an act to provide for the instruction of youth, as to secure the services of the examining school committees.

The House voted that the proposed extra session of the Legislature should commence on the 2d Sept. instead of the 30th—sent up for concurrence.

In the Senate, on Monday, the amendment of the House to the resolves relating to an extra session of the General Court, (changing the time of the meeting of the Legislature from the 30th to the 2d Sept.) was adopted in concurrence.

The resolve concerning the public lands was passed and sent down for concurrence.

In the House of Representatives, sundry petitions were committed.

Petitions on the subject of the license laws were presented and laid on the table.

Several bills of no public interest passed to be engrossed.

The bill to incorporate the Boston Asylum and Farm School, and the bill to continue in force the act to incorporate Massachusetts Fire and Marine Insurance Company, passed to a third reading.

Resolve passed making further appropriation for the survey of the Commonwealth.

In the Senate on Tuesday, a remonstrance of the Directors of Charles River Bridge against the petitions for making Warren Bridge a free bridge, were presented and referred to the Committee on Warren Bridge.

The bill to incorporate the Boston Chemical Laboratory Company passed to be engrossed.

The bill limiting the liability of sureties in bonds given by guardians, and the bills to incorporate the Boston India Rubber Factory, and the Lynn India Rubber Manufacturing Company, passed to be enacted.

In the House of Representatives, the bill concerning Limited Partnerships was read a third time, amended, passed to be engrossed, and sent up for concurrence.

In the Senate on Wednesday, a resolve was passed in concurrence with the House, making an appropriation for the completion of the Geological Survey of the Commonwealth.

In the House of Representatives, Mr Rantoul, from the Committee on that subject, made a report in favor of the abolition of Capital Punishment.

INTELLIGENCE.

DOMESTIC.

Ursuline Convent.—The Committe of the House of Representatives made a report on this subject on Wednesday last, accompanied by several resolutions, containing a strong condemnation of the act as subversive, in its tendency, of the moral, political and religious rights of individuals;—and recommending, not an indemnity, as a matter of right, but gratuitous appropriation which may do something "to soften the reproach which rests upon the character of the State."

The minority of the Committee dissented from the Resolution allowing a gratuity on the ground of dangerous precedent, exposing the Legislature to a multitude of applications for relief under similar circumstances.

Supreme Judicial Court.—Yesterday, sentence was pronounced by the Court on Marvin Marcy, Jr. for the offence of which he was found guilty in December last, relative to the destruction of the Convent in Charlestown. His punishment is to be three day's solitary confinement, and imprisonment at hard labor for life, in the State Prison. The trial of the other individuals, indicted for participation in the same offence, was continued till the term of the Court, to be held at Concord, in April.

Election Sermon.—We forgot to mention at the proper time that the Rev. Andrew Bigelow of Taunton was chosen by the House of Representatives, to deliver the Election Sermon before the General Court, in January next.

Battle between the Indians and Poles.—It appears from a letter received this week from a respectable Polish emigrant, at New Orleans, that about twenty of his countrymen, not meeting with any means of support, and totally without funds, departed from New Orleans for Mexico, by land, through the Texas country. Having no guide, nor knowledge of the wilderness route, they became utterly lost, when they were fiercely attacked by a numerous body of Indians. The Poles had but few guns, but maintained a long and bloody conflict, until they had killed a large number of their enemy. They, however, suffered severely, having had two of their number slain, and the remainder wounded. Only one Pole was able to reach New Orleans.—*Louisville Journal.*

American Education Society—This Society has, the present Quarter, made appropriations to 167 young men, 64 of whom were new applicants, in 116 Institutions, in 21 States and Territories of the Union. The amount of money appropriated to these beficiaries is $14,096. As many new applicants have been admitted to the patronage of the Society within the last twelve months, as there were beneficiaries connected with the Institution during the year 1828, and nearly twice as many as were assisted by it during the year 1827.

Oberlin Institute.—The plan embraces an Academy, male and female, a College, and a Theological Seminary. The first has been in operation a year. According to the N. Y. Evangelist, the others are to be immediately organized. Rev. Asa Mahan of Cincinnati, has been appointed President, and it is expected that Mr Finney will be professor of Theology, and Prof. Morgan, late of Lane Seminary Professor of Greek. Support for eight Professorships has been obtained in New York, and it is proposed to raise $50,000 more for other purposes, of which $10,000 has been already secured.

It is expected, that the students who have lately left the Lane Seminary, will go to the new institution.

Wabash College.—The Rev. Elihu W. Baldwin of New York city has lately been appointed President of this college. The Cincinnati Journal says that Mr Baldwin is a thorough scholar, an accurate thinker, a prudent and zealous Christian, and an eloquent preacher of the gospel. A better choice could not be made.

The Rev. William L. Breckenridge, professor in Danville College, has been appointed professor in the Theological Seminary of Indiana.

Cold Weather at the South.—The Charleston Patriot of the 9th inst. states, that at daybreak on the morning previous (Sunday) the thermometer stood in exposed situations at zero; a degree of cold never before experienced in Charleston within the memory of the oldest inhabitants. The Patriot says, "From a comparison of this degree of cold with that experienced at former periods in South Carolina, we conclude that the thermometer early yesterday morning was from 8 to 10 degrees below the point it has ever fallen in our climate." At Augusta, Geo. on the same morning, (Feb. 8th,) the thermometer fell 2 degrees below zero.

We had yesterday a novel sight, which some of the oldest inhabitants of our city do not remember to have ever witnessed. Our river was covered with large masses of ice drifting with the current.

Augusta, Geo. paper, Feb. 9.

At Lexington, Ky. on the 7th inst., the mercury stood at 16 degrees below zero, and continued to range from 10 to 13 degrees below that point through the day. On the 8th, the mercury fell to 8 degrees below zero.

At Cincinnati, on the 8th inst. the thermometer stood at 18 degrees below zero. Three men were frozen to death in a flat boat.

FOREIGN.

France.—Paris papers have been received to the 16 January, by which it appears that the passports of our minister to France were made out and M. Serrurier, the French minister at Washington, is recalled.

Mr Livingston had not left Paris. It was stated that he would not return immediately to the United States, but instead of taking his passport, would proceed to England, where he would wait for instructions. The project of a law for the payment of the indemnity, in execution of the American treaty, was presented to the Chamber of Deputies on the 15th, and strongly recommended for adoption.

The following are extracts from the communication read to the Chamber of Deputies by the minister of Finance relating to the execution of the Treaty with the United States.

"Gentlemen—Faithful to the accomplishment of its duty, and trusting that you would participate in its convictions, the Government was disposed again to submit to your consideration the measures necessary for the execution of the Treaty of the 4th of July, 1831, and was prepared to defend them in the name of justice and of the political and commercial interests of France. The Message of the President of the United States at the opening of the American Congress suspended the execution of this project. The Government had then to examine if it still remained under the empire of the same duty; if the dignity of France did not demand a different line of conduct; and finally if any means existed of placing the invariable rules of justice in harmony with the legitimate sentiment of national honor.

"Gentlemen—The King's Government has no occasion to justify itself in your presence from the reproaches addressed to it by the President of the United States. Such a controversy would be equally devoid of utility and of dignity. Besides in the course of the discussion which must shortly take place, all the explanations that can be desired will be given, and all the necessary documents will be laid before the Chamber.

"General Jackson has been mistaken with regard to the extent of the powers conferred on us by the constitution of the state; but if he is ignorant of the laws of our country, we will not fall into a similar error on the subject of the institutions of America. The spirit and the letter of those institutions authorize us to consider the document already referred to as merely the expression of the opinion of one individual, so long as that opinion shall not have received the sanction of the other two powers of the American Union. The message is an act of Government as yet incomplete, and consequently it cannot lead to those determinations by which France usually replies to a menace or to a reproach.

* * * *

"As the Treaty of July has become neither less just nor less politic than before; as the proceeding adopted by the President of the United States has not weakened the basis of equity and of reason on which the transaction rests, the Government has persevered in its determination to present the Treaty again for our examination. This engagement once taken, it is for the honor of France that it should be accomplished."

The minister laid before the Chamber a bill of the same tenor as that of the former, with "an additional clause introduced," as the minister "remarked, to interdict the payments to be made on the sum fixed by the Treaty, until the intention of the American Government shall be correctly ascertained. We have a right, and it is our duty, Gentlemen, to render that Government responsible for such of its acts as might wound the dignity and the interests of France."

The Bill was then ordered to be printed, distributed, and submitted for examination to a standing committee, the discussion on it being reserved for a future sitting.

*** The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Sixteen dollars and fifty cents, contributed by individuals of the First Congregational Society in Concord.

*** On account of the Quarterly Charity Lecture at the Old South church next Sunday evening there will be no lecture at the Federal street church.—After the next Sunday the lecture at the latter place will commence at 7 o'clock. Feb. 26.

MARRIAGES.

In this city, by Rev. Mr Frothingham, Mr Henry W. Pickering to Miss Frances D. Goddard; Mr Charles Moulton to Miss Harriet F. Pelham; Mr Wm. Nichols to Miss Lucinda Stowell.

In East Cambridge, Mr Joseph A. Ford, formerly of Dorchester, to Miss Mary D. Marcy.

In Quincy, Mr William G. Appleton to Miss Eliza daughter of the Hon. Thomas Greenleaf.

In Peterboro', N. H. by Rev. Mr Abbott, Mr Wm Gibbon, of Mass. to Miss Eunice Wilson.

In Brewer, Me. Mr George Brewer to Miss Rachel H. Crane, of Dorchester, Mass.

In New Bedford, Mr Daniel Dennis so Miss Melissa A. daughter of Deacon Edward Hallett.

DEATHS.

In this city, 20 inst. Mr John S. Perkins, 57; 22d inst. Miss Nancy Ingols, 32; 22d inst. Mrs Margaret Shaw Arnold, wife of Mr James Arnold 34; In Watertown, on the 10th inst. George, son of James and Susanna Kidder 9 months.

In Hingham, Mrs Mary, relict of the late Capt. Jesse Sprague, Jr. 66.

In Taunton, Mr Abel Dean, 91.

In Portsmouth N. H. 14th inst. Mrs Eliza R. P. wife of Mr Henry Munroe, late of Boston, 34.

In Keene N. H. Mr David R. Rice, recently of this city, 25.

In Schenectady, 10th inst. Rev. Stephen N. Rowyn D. D. formerly Pastor of the 8th Presbyterian Church in the city of New York, aged 48.

In Columbia, S. C. 4th inst. Gen. Wade Hampton, aged 81.

In St. Augustine, Florida, 21st ult. Mr John Lyman, of Southampton Mass.

At Indian Key, Dec. 19, Dr E. S. H. Leonard, of Providence, R. I. formerly of Taunton, 40.

Drowned in Mobile Bay, 25th ult. Lieut. W. S. Chandler, U. S. Army.

BIBLIOTHEQUE CLASSIQUE LATINE.

BIBLIOTHEQUE CLASSIQUE LATINE, ou Collection des Auteurs Classiques Latine, avec des Commentaires anciens et nouveaux, des Index complets, Portraits, Cartes, Tableaux, etc., par Lemaire.

Two sets of this splendid edition of the Latin Classics for sale at greatly *reduced prices*, by S. BURDETT, No. 18 Court street.

It comprises the works of Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovide, Perse, Phedre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinti Curce, Quintilien, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Minores.

A good assortment of Books in the various Modern Languages may be found at the above store.

feb 28 3tis.

THE Foreign Quarterly Review for December. This day published by E. R. BROADERS.

CONTENTS.

Frederic the Great—Madame Dudveant's Novels—Italy and Europe—Life and Labors of Cuvier—New Arabian Tales—The Countries, Nations and Languages of the Oceanic Region—Van Artevelde, The Brewer of Ghent, and his son Philip—The Prussian Government and Administration — Bronikowski's Novels—Litta's celebrated Italian Families—Historical and Political Memoirs—Zieman's old German Rudiments—Depping's State of the Jews in the Middle Ages—Miscellaneous Literary Notices, No 27, from Denmark, France, Germany, Italy, Russia; and Oriental Literature—List of the Principal new works published on the Continent, from August to November 1834 inclusive.

FOR sale at this Office, a first rate Washington Press, Medium size.

REGISTER FOR 1835.

JAMES LORING, 132 Washington street, has just published the Massachusetts Register, for 1835, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers and Doctors throughout the State; with the Cashiers of the Banks in Maine, Vermont and New Hampshire, and the names of the Banks in Connecticut and Rhode Island. Also, a complete list of the Post Masters, Militia Officers, Colleges, Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance and Charitable Societies, Banks and Insurance Companies, National Army and Navy Departments, Names of Consuls, &c. and much other useful information.

Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

NEW ENGLAND MAGAZINE No. 45 for March. This day published by E. R. BROADERS 127 Washington street, (up stairs.)

CONTENTS.

Original Papers.—Mogg Megone. A Poem in two Parts. By J. G. Whittier. Part I.—Old News. No. II.—Song.—Doings in the Metropolis.—Phrenology. In Reply to the Christian Examiner.—Trusting Love.—Will the Wizard. By John Neal.—Cites. No. II.—The Art of Packing.—The Rose in Winter. By Miss H. F. Gould.—Life of Crabbe.—Mr Webster.

Editor's Correspondence.
Critical Notices.
Literary Annotanda.
Politics and Statistics. feb 28

CHANNING ON WAR.

A SERMON ON WAR, delivered January 25th, 1835 by William E. Channing, published by request, and for sale at the Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington st. feb 21

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

"Outlines of Scripture Testimony against the doctrine of the Trinity. By H. Ware jr. 2d edition.

No. 91.—Hints on Religious Feelings. By Jason Whitman. feb 14.

JAMES MUNROE & CO., 134 Washington street, Boston, and Booksellers to the University, Cambridge, are publishers of the following valuable Religious and Theological Books.

Bishop Butler's Works, 2 vols 12mo
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——— Questions on the Gospels, 12mo
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Vol. 3, Bulfinch's Holy Land
Vol. 4, *In preparation for the press*
Tucker's Light of Nature, 4 vols 8vo
Ware on the Formation of the Christian Character
Ware's Discourses on the Offices of Christ, 12mo
Ware's selections from Priestley, 12mo
Watson's Apology, 18mo
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——— Last Thoughts, 12mo
——— Friendly Review, 12mo
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Dabney's Annotations, 12mo
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Orders for any of the above, either by the single copy or in quantities, promptly executed. A fair allowance to Sunday schools and Parish Libraries. f7

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London. Jan. 1835.

THE JUVENILE MISCELLANY FOR FEBRUARY.

CONTENTS—Burman Pagodas; The Chatterers; Questions about Common Things; Christmas Day, or Selfishness and Generosity; Answer to Questions on Common Things; the Veery or Little Thrush; Charley Morgan; Old Dan; Eclipse; The Beggar Boy. This day published by E. R. BROADERS, 127 Washington street, (up stairs.) feb. 7.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

PALFREY'S SERMONS, *at a reduced price*, for sale by JAMES MUNROE & CO., 134 Washington street. jan 24

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

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For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"THERE REMAINETH A REST."

HEBREWS IV. 9.

Mortal, the Gospel's word attend,
There is a *rest* laid up in heaven;
But not to those who dwell in sin,
Is this most precious guerdon given;
But they who patient bear the cross,
Shall count all earthly gain as loss.

He who unwearied trod earth's paths
His Father's work with joy to do,
Hath promised that his followers shall
Have his reward, if faithful too:
Oh, fear ye then, lest coming short,
Ye lose the field where many fought—

Fought with the armor of God's grace;
With bright Salvation's helmet crowned;
The shield of Faith invincible;
And truth's sustaining girdle bound;
The heart enwrapt in Righteousness,
And the feet shod with peacefulness.

Bear ye, like them that piercing Sword,
The blessed Word our God hath given,
And bid the voice of mighty Prayer
Ascend, and scale the dome of heaven:
Conquer each syren false and proud;
Oh conquer sin,—and pierce the cloud.

A rest remains for those who 're drawn
By the strong bands of Christian love;
Joy,—Peace,—the spirit suffering long,
And gentle Meekness from above;
With Patience, ever found untired,
And Will, with holy zeal inspired.

A rest remains from Sin and Guilt,
From Folly's vain enticing wile;
From every tempting thought within,
And every snare that would beguile;
From Persecution's vengeful ire,
From Doubt,—and Dread,—and zealot's fire.

A rest remains,—Oh, who shall tell
The glories of that blissful state;
What lyre, unswept by angel's hand,
Proclaim the blessings that await
The tried,—the tempted,—faithful found,
Whom Death has freed from earth's cold bound.

A rest remains from all that tires,—
From all that dims the spirit's light,
From all that leads astray from Him
Whose power is love,—whose smile is life:
And the blest soul shall find employ
In the eternal world of joy!

Lo, now it bows before the throne,
Wrapt in an ecstacy of praise;
Now, plumes its wing, far off to soar
And win the sinner from his ways;
Him, by the breath of heavenly grace,
To cleanse from wrong, all sin efface:

Or, with Compassion's gentle hand,
It stays the sigh, and dries the tear,
And stills the voice of blighting grief,
Or bids the doubting banish fear;
To the soul-stricken mind and will,
It gently whispers,—"Peace, be still!"

Anon it aids the rising flight
Of a soul freed from mortal clay,
Just born to that eternal life
Which knows no loss, nor feels decay:
But upward tends, to share that rest,
Ordained by God, by Jesus blest!

Haste, mortal, turn with contrite heart;
Seek the rich stores of Gospel grace;
No longer blindly—madly stray,
But earnest seek Jehovah's face;
Oh, win the rest reserved in Heaven,—
The rest from grief, and sin's false leaven!

X.

BIOGRAPHICAL.

[From the Foreign Quarterly Review.]

CUVIER.

The epoch of his removal to Paris was precisely that in which the arts and sciences, and social order, were beginning to be re-established after the convulsions of the revolution; and although the military powers of France for many years afterwards continued to occupy the thoughts of the population of that country, yet institutions arose favorable to science, and the cradle of great philosophers. The National Institute, one of the noblest societies of Europe, in which three of the previously existing academies were merged, was founded in 1796. M. Cuvier was one of the original members, and for more than thirty years held, among the great men who assembled in it, no undistinguished rank. His appointment in the Jardin des Plantes had now fixed him in the midst of those objects to which his life would have been devoted by inclination; and from the day of his appointment to the day of his death, his labors were devoted to forming and completing the collections of which it can now boast, and which, when considered with regard to their arrangement, as well as extent, may be pronounced unrivalled. Of the innumerable travellers who have walked through the museums of the Jardin des Plantes, during the last twenty years, the number of those prepared by previous studies to appreciate the treasures there thrown open to them, has not been, perhaps, very great in proportion to the mass: but those who have, with something like a systematic observation, traced the objects contained in those fifteen rooms, and have examined the specimens in the anatomical department, according to their arrangement, and with reference to physiology, are alone enabled to form some estimate of the life and labors of Cuvier. The view of these specimens, opened to the gaze of travellers after the peace of 1814, broke up the slumber of many old institutions; caused the venerable dust to disappear from among neglected specimens in almost forgotten cases in other countries; and gave origin to many new societies, now contributing to spread a love of natural history through all ranks of the people. Nor should it be forgotten, by those who despair of emulating such a collection, that the museum of comparative anatomy, when Cuvier first undertook its superintendence, consisted of but a few skeletons, tied up like so many faggots, and put awayin obscure places; on which foundation he soon so far advanced the collection, that its further enlargement was carried on without opposition.

Many circumstances favored the rapid increase of the specimens. Wherever enterprise or the love of glory led the warriors of France, it was their pride to collect whatever might enrich the growing collections of their beloved Paris; and, under the directions of Cuvier, the numerous contributions thus received were arranged according to the system which his eloquent lectures explained. By labors which knew little intermission, and with the help of these daily increasing stores, he was enabled, observes M. Laurillard, to lay the foundations of comparative anatomy; to make the discovery of ancient zoology, and to introduce a reform throughout the whole series of the animal kingdom; a reform commenced in the outline of his lectures at the central school of the Pantheon, and finally completed in his great work entitled *Regne Animal*.

"In these works setting out from these principles, (now, thanks to his perseverance and to the influence which his ideas have acquired, generally known,) that the natural history of a being is a knowledge of all its relations, of all the properties of that being, and that the whole of its organization should serve to assign it a place in a methodical arrangement; he concluded that anatomy and physiology should form the basis of zoology, and the most general and constant fact in the organization should determine its grand divisions, and the least general and most variable facts the secondary divisions. He thus established a subordination of characters which ought to be, and alone can be, the principle of a natural method; that is to say, of such a method of arrangement of beings that the place occupied by each of them gives a general idea of its organization and of the relations which connect it with all the others; a method which he regarded a science itself reduced to its most simple expression."

Cuvier had not been more than four years at the Jardin des Plantes before he commenced his Lectures on Comparative Anatomy, a work which had become indispensable to his numerous pupils; and in the course of five more years that invaluable work was brought to a conclusion. The lectures were delivered from notes, and with a persuasive eloquence quite unrivalled. His skill in delineating forms was so great, and the representations thus rapidly produced from memory were so exact, that it seemed to his pupils as if, instead of drawing, he had called the objects into actual existence. It was with the assistance of M. Dumeril and M. Duvernoy that these admirable lessons assumed the more durable form of a published work: and it was whilst preparing these lectures, in which, instead of considering the anatomy of each animal separately, every organ of the whole series of animals is examined in succession, that he devoted himself also to the formation of that museum of comparative anatomy which remains amongst the noblest monuments to his memory. The method of following each organ through all the series of animals, in order to deduce a general theory of their functions, evidently prepared him, and more especially in the contemplation of the vertebrated animals, for the discovery of an order of facts illustrative of the theory of the earth, upon which he threw, as is well known, at a subsequent period, so brilliant a light. By this route he attained to that impressive conclusion, not reached by previous naturalists whose attention had been directed to fossil bones, that these remains of animals belonged to extinct races, differing from those which now exist: and his researches further led to establish the fact, before unsuspected, that the differences between fossil and existing animals increase with the age of the strata in which they are discovered; and that these differences constitute a kind of chronological table of the different earths. Every geological student knows with what interest that study has been invested by these discoveries, to which indeed it owes much of its present popularity.

Before Cuvier, naturalists would seem to have been deterred from the attempt to classify the fossil bones of quadrupeds by the extreme difficulty attending it. The remains of other forms of animals, and the remains of vegetables, were less incomplete and less repulsive; and it was seen and acknowledged that they belonged to species either now unknown, or unknown in the regions of the earth in which the fossil occurred. So much concerning them Leibnitz has established; and this knowledge was by Buffon wrought into sublime but premature conjectures. Cuvier advanced to the subject more calmly, well aware of its bearings, and of their importance, but only therefore so much the more impressed with the necessity of making every step in the investigation of it secure before advancing further.

MISCELLANEOUS.

[From the London Quarterly Review.]

SPECTRAL ILLUSIONS.

We quote a case of spectral illusions communicated to Dr Abercrombie. It is alluded to by Brewster, but well deserves to be given at length:—

"A gentleman of high mental endowments, now upwards of eighty years of age, of a spare habit, and enjoying uninterrupted health, has been for ten years liable to almost daily visitations from spectral figures; they in general present human countenances—the head and upper parts of the body are distinctly defined—the lower parts are, for the most part lost, in a kind of cloud. The figures are various; but he recognizes the same countenances repeated from time to time: particularly, of late years, that of an elderly woman, with a peculiarly arch and playful expression, and a dazzling brilliancy of eye, who seems just ready to speak to him.—They appear also in various dresses, such as that of the age of Louis XIV. the costume of ancient Rome, that of the modern Turks and Greeks—but more frequently of late, as in the case of the female now mentioned, in an old fashioned Scottish plaid of tartan, drawn up and brought forward over the head, and then crossed below the chin, as the plaid was worn by aged women in his younger days. He can seldom recognize among the spectres any figures or countenances which he remembers to have seen; but his own face has occasionally been presented to him, gradually undergoing the change from youth to manhood, and from manhood to old age. The figures appear at various times of the day, both night and morning;—they continue before him for some time, and he sees them almost equally well with his eyes open or shut—in full day-light, or in darkness. They are almost always of a pleasant character, and he seems to court their presence as a source of amusement to him. He finds that he can banish them by drawing his hand across his eyes, or by shutting and opening his eye-lids once or twice for a second or two; but, on these occasions, they often appear again soon after. The figures are sometimes of the size of life, and sometimes in miniature; but they are always defined and finished with the clearness and minuteness of the finest painting. They sometimes appear as if at a considerable distance;—at other times they float from side to side, or disappear in ascending or descending. In general the countenance of the spectre is presented to him, but on some occasions he sees the back of the head, both of males and females, exibiting various fashions of wigs and head dresses, particularly the flowing full-bottomed wig of a former age. At the time when these visions began to appear to him, he was in the habit of taking little or no wine, and this has been his common practice ever since; but he finds that any addition to his usual quantity of wine increases the number and vivacity of the visions. Of the effect of bodily illness he can give no account, except that once, when he had a cold and took a few drops of laudanum, the room appeared entirely filled with peculiarly brilliant objects, gold and silver ornaments, and precious gems; but the spectral visions were either not seen or less distinct.'

In this most interesting description the philosopher cannot fail to recognize the kindred phenomena of occular spectra—fragments of figures, and their termination in a kind of cloud, define the limits of the highly susceptible or excited part of the retina. Like occular spectra, the apparitions are seen with the eyes open or shut; and, like them too, they disappear by a frequent closing of the eye-lid, and float from side to side, and vanish with an ascending or descending motion. The two classes of facts, indeed, are *mutatis mutandis* demonstrably identical in their physical development.

Sir David Brewster's whole theory of spectral illusions may therefore be expressed thus shortly. In the healthy condition of the mind and body, when the imagination is well regulated and the organs of sense are the faithful interpreters of the external world, the ideas of memory and of imagination are feeble compared with those of sensation. In reference to visible objects both classes of impressions are painted on the retina, though with very different degrees of force.

When in the midst of society, or surrounded with the beauties of the natural world, we summon up the scenes of former years, we become for a moment insensible to external objects.—The mental picture, as transient as it is feeble, soon disappears, and the mind is again under the dominion of surrounding impressions.

MILITARY DISCIPLINE IN RUSSIA.—The Invalide Russe gives an anecdote which shows to what extent military subordination is carried in Russia. During a violent storm, which took place on the 3d of July, the lightning struck a magazine connected with the laboratory of the artillery, where there was a large quantity of powder, and a great number of Congreve rockets. A soldier belonging to the 2d company of the regiment of Chasseurs or Neuschlot, was stationed as sentinel near the magazine, and when it was in flames, some of the superior officers who repaired to the spot, seeing the danger in which the soldier was placed, ordered him to retire. He answered, however, with the most perfect coolness, that his orders were not to move more than three paces from the spot, and that he should not stir until he had proper authority to do so from the officer on duty. The brave soldier continued at his post until relieved by the guard, notwithstanding the most imminent danger to which he was exposed. This honorable trait of discipline and courage having been communicated to the Emperor, the brave soldier was drafted into the Imperial Guard, and was rewarded with a sum of three hundred rubles.

ROYAL PRESS OF PARIS.—The Royal Press of Paris possesses the types of 56 Oriental classes of letters, which comprehends all the varieties of writing known to the nations of Asia, and of sixteen classes of nations in Europe, who do not use the Latin letters as we do. With respect to the latter, the same press can command 46 complete sets of various forms and different dimensions. All these founts weigh 375,000 Killograms, and as the letters of one page in octavo weigh about 3 killograms, the royal press has wherewith to compose simultaneously 7812 sheets in octavo, making about 260 volumes, or 25,000 pages. By means of its number of presses it can work off in one day 278,000 sheets—which is equivalent to 9,266 volumes, of 30 sheets per volume. They can keep their 5000 forms of blanks, used by the public officers, standing at once. The consumption of paper is from 80,000 to 100,000 reams a year, or from 260 to 326 reams per working day. They employ as many as 350 hands.—*Shepherd of the Valley.*

SELF EDUCATION.

The education, moral and intellectual, of every individual, must be chiefly his own work. There is a prevailing and fatal mistake on this subject. It seems to be supposed that if a young man be sent first to a grammar school, and then to college, he must, of course, become a scholar; and the pupil himself is apt to imagine that he is to be the mere passive recipient of instruction, as he is of the light and atmosphere, which surround him. But this dream of indolence must be dissipated, and you must be awakened to the important truth, that if you aspire to excellence you must become active and vigorous cooperators with your teachers, and work out your own distinction with an ardor that cannot be quenched, perseverance that considers nothing done whilst any thing yet remains to be done. Rely upon it that the ancients were right—*Quisque suæ fortunæ faber*—both in morals and intellect, we give the final shape to our own characters, and thus become emphatically the architects of our fortunes. How else should it happen, gentlemen, that young men, who had precisely the same opportunities, should be continually presenting us with such different results, and rushing to such opposite destinies? Difference of talent will not solve it, because that difference is very often in favor of the disappointed candidate. You shall see issuing from the walls of the same school—nay, sometimes from the bosom of the same family,—two young men, of whom the one shall be admitted to be a genius of high order, the other scarcely above the point of mediocrity; yet, you shall see the genius sinking and perishing in poverty, obscurity and wretchedness; while on the other hand, you shall observe the mediocre plodding his slow but sure way up the hill of life, gaining steadfast footing at every step, and mounting, at length, to eminence and distinction, an ornament to his family, a blessing to his country. Now, whose work is this? Manifestly their own. They are the architects of their respective fortunes. The best seminary of learning that can open its portals to you, can do no more than to afford you the opportunity of instruction: but it must depend, at last, on yourselves, whether you will push your instructions. And of this be assured—I speak from observation, a certain truth: There is no excellence without great labor. It is the fiat of Fate from which no power of Genius can absolve youth. Genius unexerted, is like the poor moth who flutters around a candle till it scorches itself to death. If Genius be desirable at all, it is only of that great and magnanimous kind, which, like the Condor of South America, pitches from the summit of Chimborazo above the clouds, and sustains itself at pleasure, in that empyreal region, with an energy rather invigorated than weakened by the effort. It is this capacity—this vigorous power of profound and searching investigation—this careering and wide sweeping comprehension of mind—and those long reaches of thought, that

Pluck bright honor from the pale-faced moon,
Or dive into the bottom of the deep,
Where fathom line could never touch the ground,
And drag up drowned honor by the locks.

This is the prowess and these the handy achievements which are to enroll your names among the great men of the earth.

But how are you to gain the nerve and the courage for enterprises of this pith and moment? I will tell you: As Milo gained that *hoc signo vinces*; for this must be your work, not that of your teachers. Be you not wanting to yourselves, and you will accomplish all that your parents, friends and country have a right to expect.—*William Wirt.*

SOCIABLENESS OF THE SPANIARDS.

Although the lines of demarcation in society are strongly marked, and the commercial class and others above them have little intercourse with each other; in the seaports and commercial towns, those different ranks meet in public and in their amusements, without difficulty, and without the slightest pretension on the part of the one to despise, or the other to lower themselves by seeking to push out of their sphere, which cause such ridiculous scenes in other countries. No undue assumption of rank in Spain would be of any use; the lines and rules of society are fixed, and a man who should arrogate to himself any claim of nobleness, superior to those about him, would be laughed to scorn; much less is the miserable and contemptible system of coteries, and of belonging to sets, huddling together, and shunning contact with the rest, known in Spanish society. If a grandee be travelling, and pass through a room where peasants are dining, as he constantly must, he will be invited to partake, not as it would be done elsewhere, but in a manner as if he were really an equal, and he must give a civil answer, or be considered to be *sin educacion*. At Madrid, although the royal family mix very little with society, and the old rigorous etiquette is kept up, the king is abundantly accessible to his subjects. The magnificent chapel of the palace is always open during the time of mass although it is in the interior of the building, and every one is freely admitted. The only condition of entry is to be decently dressed, and without a *capa*.—*Cook's Sketches.*

BYZANTIUM—For more than ten centuries the Greeks of Byzantium possessed models in every kind, yet they did not suggest to them the original idea; they did not even give birth to a copy worthy of coming after these masterpieces. Thirty millions of Greeks, the surviving depositaries of ancient wisdom, made not a single step during twelve centuries in any of the social sciences. There was not a citizen of free Athens who was not better skilled in the science of politics than the most erudite scholar of Byzantium; their morality was far inferior to that of Socrates; their philosophy to that of Plato and Aristotle, upon whom they were continually commenting. They made not a single discovery in any one of the physical sciences, unless we except the lucky accident which produced the Greek fire. They loaded the ancient poets with annotations, but they were incapable of treading in their footsteps; not a comedy or a tragedy was written at the foot of the ruins of the theatres of Greece; no epic poem was produced by the worshippers of Homer; not an ode, by those of Pindar. Their highest literary efforts do not go beyond a few epigrams, collected in the Greek anthology, and a few romances. Such is the unworthy use which the depositaries of every treasure of human wit and genius made of their wealth, during an uninterrupted course of transmission for more than a thousand years.—*Sismondi.*

WEDDING STORY.—In the Palatinate of Germany, there lived a fine young fellow, an only son of a rich nobleman. He paid his addresses to an only daughter of a gentleman quite as rich as his father. In every particular the young couple seemed a suitable match. When all due arrangements were adjusted between the parties, the young nobleman politely addressed the damsel's father and requested his daughter in marriage. The old gentleman instantly refused to the no small chagrin of the young man. "But why is this denial? what can induce you to withhold your daughter?" says the young fellow. "I am" said the father, "resolved never to marry my daughter to any man whatever who has no trade." "My fortune is sufficient to support your daughter and myself, and if that is not sufficient, surely your daughter's patrimony will amply supply the lack," replied the suitor. "Our country is liable to be overrun with war," rejoined the nobleman, and property is very insecure. I cannot give my daughter to any but a mechanic." "How long," says the young man, "will you retain your daughter for me to learn a trade!" "As long as you please," replied the father.

The young gentleman apprenticed himself immediately to a basket maker, and in six months returned with perfect specimens of his skill. The nuptials were celebrated.

But now is seen the sageness of the old man's advice. A short season only elapsed when war devastated the country, the property of both families failed, and the young man supported in style, both his own and father-in-law's family by his basket making.

AN EXTRAORDINARY BLIND MAN.—Died at Tandragee, Mr William Kennedy, one of the most extraordinary men who have appeared in these latter times. Though totally deprived of sight, he was enabled, through his industry, his perseverance, and his genius, to execute with precision, taste, and judgment, various elaborate works of a nature which had heretofore required the utmost exertions of well trained artists, in full possession of all the senses and faculties with which nature had endowed them. This ingenious man fabricated his own tools, and, with case, he constructed time-tellers, bagpipes, flutes, and various other instruments of music. He invented also a particular kind of bagpipe, by means of which he was enabled to regulate the bass at pleasure, so as to render it at all times accordant with the varied modulations of the airs which he chose to perform. It possessed great sweetness, depth, and organic power. By frequent use, the points of his fingers, which seemed in some respects to resemble horn, were capable of discriminating the most minute objects by the touch.—*English paper.*

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MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

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